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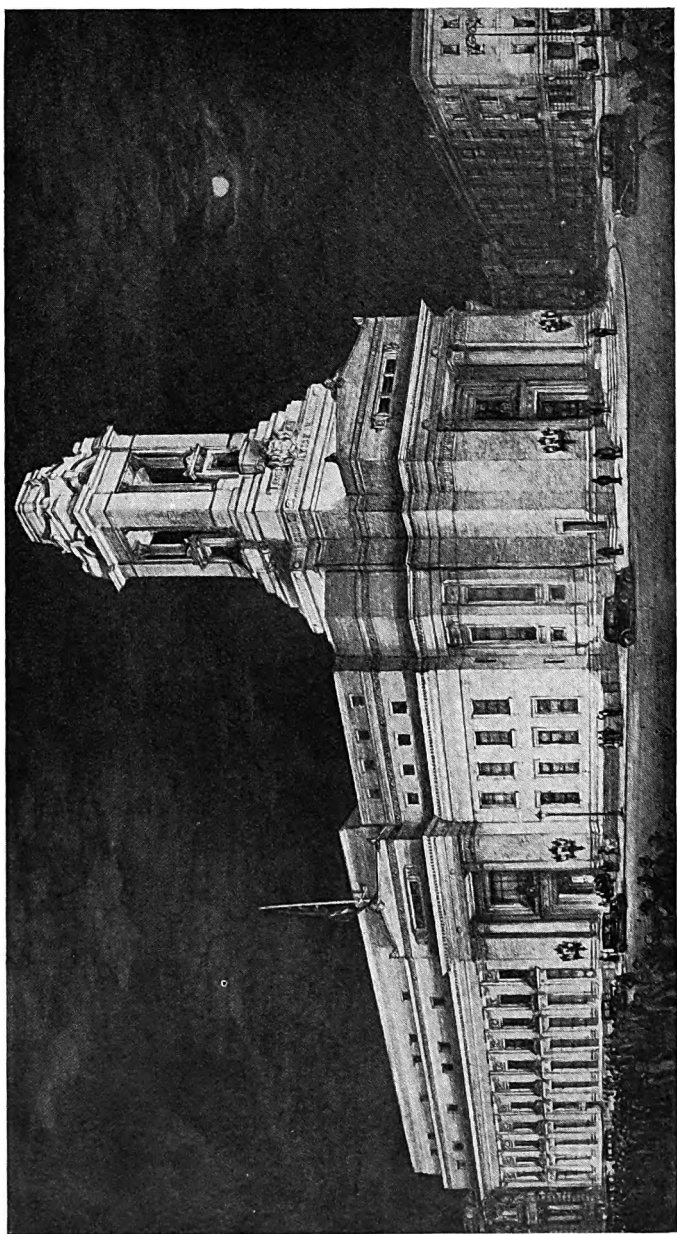
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APRON MEN

By the same Author

LONDON'S LIVERY COMPANIES
THE STORY OF THE TEMPLE
INCOMPARABLE INDIA
LONDON FOR EVER
THE CROWN AND THE KINGDOM





Illustrated London News

TEMPLE AND TOWER OF REMEMBRANCE
THE MASONIC PEACE MEMORIAL

APRON MEN

THE ROMANCE OF FREEMASONRY

By

COLONEL ROBERT J. BLACKHAM

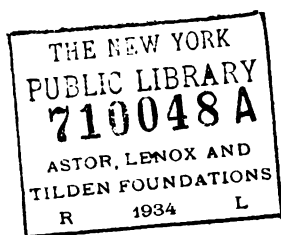
C.B., C.M.G., C.I.E., D.S.O.

OF THE MIDDLE TEMPLE AND GRAY'S INN
BARRISTER AT LAW

PAST GRAND SWORD BEARER; PAST SENIOR GRAND
OVERSEER; PAST GREAT CONSTABLE, ORDER OF THE
TEMPLE; PAST GRAND GENERAL, ORDER OF CONSTANTINE;
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1933

“ ‘ONCE in so often,’ King Solomon said,
Watching his quarrymen drill the stone,
‘We will club our garlic and wine and bread
And banquet together beneath my Throne.
And all the Brethren shall come to that mess
As Fellow-Craftsmen—no more and no less.

‘Send a swift shallop to Hiram of Tyre,
Felling and floating our beautiful trees,
Say that the Brethren and I desire
Talk with our Brethren who use the seas.
And we shall be happy to meet them at mess
As Fellow-Craftsmen—no more and no less.

‘Carry this message to Hiram Abif—
Excellent Master of forge and mine :
I and the Brethren would like it if
He and the Brethren will come to dine. . . .’
.

So it was ordered and so it was done,
And the hewers of wood and the Masons of Mark,
With foc’sle hands of the Sidon run
And Navy Lords from the *Royal Ark*,
Came and sat down and were merry at mess
As Fellow-Craftsmen—no more and no less.”

KIPLING,

MS. B. 9. 11. 1934.

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PREFACE

THE subject of Secret Societies is one which has inspired the pen of many authors.

These remarkable bodies have existed almost from the beginning of recorded history and have varied in character from simple associations of workmen to great organizations embracing all grades of the community.

Many have been formed for revolutionary purposes and few have escaped a political tinge.

One of these Societies has, however, developed in a special manner on British soil.

It has avoided the objectionable features of similar bodies on the mainland of Europe and steered clear of all the pitfalls of polemical and political controversy.

This body is the Masonic Fraternity which in all its branches has taught its members to reverence patriotism, to respect law, to tolerate the failings of others and generally to be good citizens.

It is little wonder that such a Society has attracted to its ranks a very large number of thoughtful men who see in its teaching prospects of intellectual advancement and a means of making themselves more generally useful to their fellowmen.

Curiously enough, though there is no lack of masonic literature designed for Freemasons themselves, there is no popular volume which tells their Story to the general public.

Moreover, most writers convey the impression that Freemasonry consists merely of the grades conferred in Lodges working under what is known as a Craft Grand Lodge.

This is not the case, as Modern Masonry has many ramifications and there are a vast number of Grades, or Degrees, administered and carefully regulated by Supreme Authorities which rival in importance the Grand Lodge of England itself.

This book is an attempt to fill this gap in literature, and comes, perhaps not unappropriately, from the pen of a popular historian of the Livery Companies of London.

I bring to my task nearly forty years' experience of Freemasonry in India, the Dominions and at Home, not only in England but in Scotland and Ireland.

I have too a qualification not always shared by those who have written about Freemasonry. I have devoted almost as much study to what are known as the Higher Degrees as to the primary grades of Freemasonry, and conceived as profound a reverence for their splendid ideals as for the immense achievements of the Craft.

The present period seems to call for some such statement as is presented in these pages, as a Royal Prince, assisted by Four Princes of the Blood Royal, has recently opened with stately ceremonial the Masonic Million Memorial, the finest Masonic Temple in the world, which has been erected to the Memory of the many thousands of Masons who made the Supreme Sacrifice during the Great War.

It is, moreover, presented at a time when the Grand Lodge of Mark Master Masons is making a great effort to provide itself with a suitable building to house not only its own great activities but the Masonic Orders of Chivalry and Romance which for many years past have been carried on under the ægis of this important Grand Lodge.

I gratefully acknowledge my indebtedness to the various authors set out in the Bibliography, to Sir Lacon Threlford for the loan of various rare masonic books and for pictures used as illustrations, and to

Mr. D. Campbell Lee for his ready assistance especially in relation to American Freemasonry.

My special gratitude is due to that distinguished English and Scottish Freemason, Major-General J. D. McLachlan, C.B., C.M.G., D.S.O. General McLachlan has not only placed at my disposal his fine Masonic library, which is one of the best in the possession of any individual brother, but has devoted a great deal of his valuable time to going through the typescript with me and giving me the benefit of his profound knowledge of Freemasonry in all its phases.

APRON MEN

CHAPTER I

WHAT IS FREEMASONRY ?

For in heaven there's a lodge, and St. Peter keeps the door,
And none can enter in but those that are pure.

*The Masonic Hymn. Stated by J. H. Dixon
(Ancient Poems, Percy Society, 1846) to be
"a very ancient production."*

NO social phenomenon is so remarkable as the growth of Freemasonry during the past century.

The Masonic Brotherhood is the only society in the world which makes no sort of attempt to recruit its ranks.

On the contrary, Freemasons are actually forbidden to invite not merely their friends but their relatives to join the Order.

Yet notwithstanding the fact that every candidate for Freemasonry must come forward unsolicited and of his own free will and accord, the Fraternity has spread to every quarter of the globe.

The number of lodges has been multiplied many times, and the membership of the Fraternity—notwithstanding every effort to restrict numbers—has literally increased by leaps and bounds.

Under its banners range men—aye ! and women too—of every colour and every clime.

It knows no religious prejudices and no racial restrictions but insists that all candidates for its

mysteries must be free men of mature age, sound judgment and strict morals.

Though Freemasonry has no social barriers, it is rightly insisted that those who bear its honoured badges shall be men who already enjoy the esteem and a certain amount of status amongst their companions and associates. No man who is not held in the high esteem of his brethren in his own walk of life—whatever it may be—can be proposed or accepted for membership of a Masonic lodge.

Freemasonry is in no sense of the word a benefit society. It makes exacting demands on its members but offers in return no material rewards of any sort or kind; yet Freemasons vie with each other in devoting their time and money to the service of the Brotherhood. It may be that certain individuals join Freemasonry in the belief that they are making provision for misfortune and distress, but they will find on their admission that the Benevolence which the Order teaches is for the general relief of mankind and in no sense a provision for individual members.

What then are the features which attract men into this remarkable Society?

The answer to the question is profoundly affected by the breadth of outlook of the enquiry.

Freemasonry to-day may be broadly divided into two divisions: the Craft Degrees consisting of the three grades of the old Craft Guilds, Apprentices, Fellows and Masters, and the Higher Degrees which embrace not only a number of Orders of Chivalry such as the Knights Templar, the Knights of Malta, the Knights of the Pelican and Eagle and what may be styled Orders of Romance such as the Order of St. Lawrence the Martyr, the Red Cross of Babylon and the Royal Order of Scotland, but also definite developments of the old operative lodges in the flourishing Mark Degree.

These Higher Degrees attract to their ranks a very large proportion of seriously minded Masons and

are controlled by Governing Bodies as well organized and as well administered as even the Grand Lodge of England itself.

In at least two instances, the Supreme Governor is no less a personage than H.R.H. the Duke of Connaught, and in another what is called the Supreme Council is composed of a group of noble and distinguished brethren whose names are respected and honoured in every part of the civilized world.

Most masonic writers have lost sight of the fact that the Freemasonry of to-day is a body with many ramifications, and, indeed, a great many writers have not been familiar with the Higher Degrees.

If we seek to know what is Craft Freemasonry—which is the foundation of the whole Fraternity—the answer may be sought in the history of the guilds which were founded on a triple basis of religion, mutual help and benevolence. The guilds which exist to-day have long lost the control of, and often even any association with, the trade or calling whose name they bear but they have attracted to their ranks great men in every walk of life, who, whatever their vocation, are proud to describe themselves as Grocers, Glovers or Glaziers. Similarly, the Masonic Fraternity has welcomed to its bosom princes, statesmen, soldiers, sailors and lawyers who glory in referring to themselves as Masons.

Craft Freemasonry is nothing more nor less than the development of craft guilds, which, from their association with the building of cathedrals and churches, had attained great favour amongst the all-powerful clergy.

Though organized originally as semi-religious and eleemosynary bodies, the guilds, under Royal and municipal patronage, steadily acquired more and more power over the arts and crafts which they represented. They were not so much trading as trade societies instituted for protecting the employer

against the fraud of the dealer, and the incompetency of the artisan, and securing a maintenance to the trained workman by preventing his being undersold in the labour market by an unlimited number of competitors.

They acted as domestic tribunals, adjudicating, or rather arbitrating, between master and man and settling disputes : thus diminishing hostile litigation and promoting amity and goodwill.

The aim of the guildsmen was to secure a very high standard of craftsmanship, and in the course of the development of each craft special processes were discovered and only disclosed to those who were free of the Society.

In order to preserve these trade secrets, they were guarded very much as special trade processes are preserved to this day.

The guildsmen were bound by solemn oaths not to reveal their secrets to persons outside the Craft, and it is obvious that in the case of building craftsmen this must have been a real necessity.

In addition to safeguarding the secrets of their "mistry"—a term which has led to some confusion as it has been confused with the word "mystery"—the building craftsmen had other needs.

The word "mistry" signifies skilled knowledge or "mastery" of a branch of industrial art and not a profound or religious secret.

Everyone of the Livery Companies of London describes its particular trade as an art or "mistry."

The special requirement of a body of craftsmen who had to move about the country in search of work, or experience, was to have some regular system of identification whereby they could easily recognize one another by night as well as by day.

It is a natural corollary that these means of identification should be as jealously guarded as even the secrets of the "mistry" itself.

This system of preserving trade secrets and adopt-

ing a special form of greeting was not peculiar to English masons but was widespread on the Continent and will be referred to again later.

Here it is sufficient to say that the original "Freemasons" were organized bodies of skilled workmen engaging in the erection of churches, cathedrals and other stately and superb edifices.

They were pledged to secrecy with regard to their special trade methods and certain signs and tokens by which they could readily recognize one another.

They had some sort of initiation ceremony which took place in their workrooms which were called "lodges," and, like other guilds, they were presided over by a master craftsman.

They had definite rules fixing hours of labour and refreshment, and recognized signals—probably in the form of knocks—for summoning the craftsmen and for indicating the close of each portion of the day's work.

No craftsman was taken on for any piece of work unless he could prove himself as having been duly sworn in as a guildsman or journeyman.

As I shall point out in future pages, this body of craftsmen gradually developed a form of esoteric teaching and claimed an immense and romantic antiquity.

They attracted to their ranks a number of imaginative and deeply religious men who saw in the craft organization the kernel of a great esoteric Society.

The simple ritual of the original Society was developed in the eighteenth century by the genius of a few individuals.

The Society shook itself free from its trade connections and gradually displaced less desirable associations and dining clubs.

It possessed the glamour of a secret society with none of the drawbacks, or obligations, of such bodies, and in the spacious days of the Second George became fashionable and gradually developed a central

authority over at first the self-constituted lodges of London and Westminster but later on of lodges in all parts of the country.

The Society adopted the old guild principles of brotherly love and relief of distress as its watchwords and gradually elevated charity into a special cult.

Very wisely and unlike the old Guilds the new Society made no attempt to accumulate wealth, but like the Guilds its benefactions to the community soon became noteworthy and were by no means restricted to its own members.

In its original form Freemasonry consisted of one, two or at most three, grades known as Apprentice, Fellow Craft, and Master, which corresponded with the ordinary grades of the medieval craft guild. When the operative guild developed into an esoteric society, these grades were maintained and in this primary division of the Order known as the Craft Degrees, the orthodox answer to the question at the head of this chapter is that Freemasonry is a peculiar system of morality, veiled in allegory, and illustrated by symbols.

The natural comment on this definition is why should not a system of morality be stated clearly in definite terms, instead of being hidden in parables and illustrated by material forms?

The explanation is a simple one. Just as Our Lord thought fit to convey his divine message in parables, practical experience has shown that moral teaching carries greater weight if conveyed in allegorical form and illustrated symbolically.

Symbols are older than the written word, and were probably invented by primeval man as his first gleams of intelligence ; indeed, a study of the Egyptian Hieroglyphs shows that the scope of symbolism almost equals that of a written language.

Does not Philo say in the *Book of the Law*, " Verbal statements are fabulous, . . . it is in the allegory that we shall find the truth."

Freemasonry is not a Religion, but it maintains as one of its unchangeable landmarks a belief in the existence of an Eternal God and is open to receive members of every Faith and Creed which is based upon that belief; but though not a Religion, Masonry might be described as a Religious System.

So much for Craft Freemasonry, but what of the Orders of Chivalry and Romance and those relics of operative masonry which not only survive but flourish outside the control of the Craft Grand Lodge?

An attempt will be made to deal with these bodies in subsequent pages, but it is sufficient to say here that Freemasonry in the Higher Degrees offers an outlet for the most profound and sincere Christian endeavour.

Symbolism is found throughout Holy Writ beginning with the serpent in the Garden of Eden, and in the Higher Degrees it is used as the means of teaching divine truths.

The candidates pass through symbolical valleys of the shadow to reach symbolical mansions of symbolical bliss, and are taught that Faith is the substance of things hoped for, the evidence of things not seen; that Hope is a Heaven-born blessing which consoles the earthly pilgrim in all his difficulties and distresses, and that Charity is the perfection of every Christian virtue.

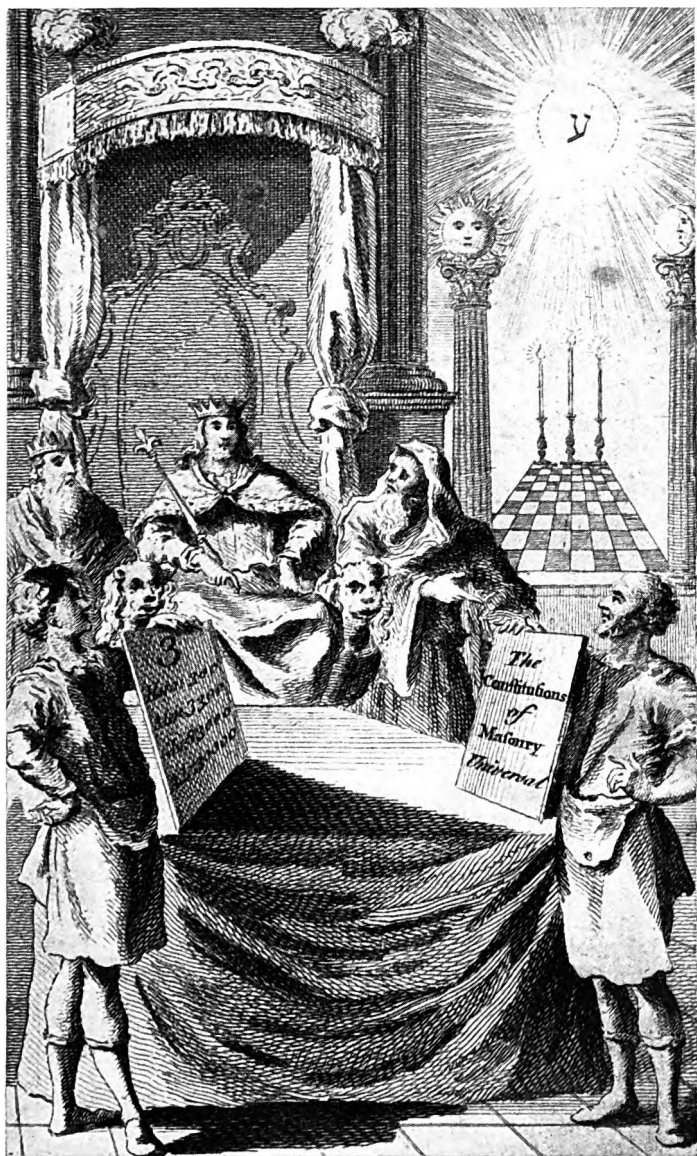
In the Orders of Masonic Chivalry, the Brethren are taught to love, honour and fear God and walk after His commandments; to prefer honour to wealth and to be just and true in word and deed; to assist the distressed, the widow, and the fatherless; and finally to eschew all debasing employment, recreation and company.

Inculcating such principles as these, it is little wonder that since the War there has been a great influx into all Masonic bodies. This may be accounted for by the spirit of brotherhood which

military service engendered. Many young men were brought under the spirit of discipline for the first time, and seeing all around them the self-sacrificing devotion of their comrades were inspired with higher ideals and a genuine desire to make themselves more generally useful to their fellow-men. Masonry offers facilities for the intimate friendship which they had found in their regiments and a means of promoting the patriotic principles and provision for the downtrodden which they had learned to respect.

As might be expected, the Orders of Chivalry have made a special appeal to many ex-service men who have found in their high ideals an echo to their own spiritual aspirations. They have, indeed, received through their lofty ritual the message of St. Paul to the Ephesians: "Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."

Out of evil good may come, and since the War years instead of slackness there has been a marked tendency to take a greater interest in the intellectual rather than the social side of Masonry. Numerous study circles have been formed, lectures have become increasingly popular and research is being pursued with much greater zest.



THE FRONTISPIECE OF THE POCKET BOOK AND HISTORY
OF FREEMASONS, 1759

3

YORK

CHAPTER II

FABLES

" If history be no ancient Fable,
Freemasons came from Tower of Babel."

The Freemasons : an Hudibrastic poem. London, 1723.

THE most fanciful origins have been given to Freemasonry, and some writers have made every man of note from Adam to Nimrod, from Nimrod to Solomon, from Solomon down to Cæsar, members of the Craft.

The pioneer in the creation of Masonic fables was Dr. James Anderson whose remarkable career will be referred to in more detail later on.

Dr. Anderson was the author of a remarkable work, *Royal Genealogies ; or the Genealogical Tables of Emperors, Kings and Princes, from Adam to these times*, which was published in 1732.

The greater part of this work dealing with earlier times is imaginative, fantastic and unhistorical, but the modern portion contains much that is of value. Freemasons, however, will be chiefly interested in *The Chronology and History of the Reign of King Solomon*, for in this it is declared, that " Almighty God in_pir'd King Solomon, King Hiram, and Hiram Abif, in this glorious Erection (the Temple) ; (as he had formerly inspired Moses, Bezaleel and Aholiab, in erecting the *Tabernacle*)." It was added that " King Hiram, who was an excellent *Architect*, sent many Carpenters and Stone-cutters to Solomon, but, above all, his ingenious Namesake Hiram Abif, the most accomplished *Master-Mason* upon Earth, to

contrive, oversee and conduct the Building, and the making of all the costly and curious *Utensils* and Appurtenances of the *Temple*, in Conjunction with those two MASON-KINGS."

Anderson, having some reputation as a writer, produced the first Book of Constitutions of the Grand Lodge of England in 1723.

These Constitutions were reprinted in 1730 in Dublin and in 1733 in America, and in 1735 Anderson represented to Grand Lodge that a new edition was required.

At a further Communication only five weeks afterwards—on March 31st :

"Brother *Anderson* was ordered also to insert in the New Edition of the Constitutions, the PATRONS of antient Masonry that could be collected from the Beginning of Time, with the *Grand Masters* and *Wardens*, antient and modern, and the Names of *Stewards* since G. M. Montagu."

Three years later—on January 25th, 1738 :

"The Grand Lodge approved of this *New Book of Constitutions*, and order'd the Author, Brother *Anderson*, to print the same."

These orders were promptly executed, but Anderson would have earned greater reputation as a Masonic historian if he had not received, or had at least not acted too strenuously upon, the instruction of March 31st, 1735, quoted above. In the history of Freemasonry prefixed to the original *Constitutions* of 1723, the statements with regard to the Craft and its leaders in England during the seventeenth century had been so vague that they had drawn special criticism. In the enlarged edition of 1738, however, Anderson replaced this studious vagueness by a precision so punctilious as to be in the highest degree suspicious.

It is evident that Anderson's "editing" of certain of the Masonic documents contributed to his publication was decidedly excessive, and his expansion of others highly displeasing to the scientific historian. Over-devotion to a theory and undue worship of an object has been the plea that has been put forward on behalf of Anderson, and it must be remembered that even in our own time not dissimilar "editing" and expansion of the original sources has been imputed to historical writers.

Anderson's zeal for Freemasonry is not to be challenged, but he allowed his enthusiasm to out-run discretion; yet, but for it, we of to-day should have known far less than we do of the earliest period of the premier Grand Lodge of the world.

Dr. Anderson gravely informs us that Grand Master Moses often marshalled the Israelites into a regular and general lodge whilst in the wilderness and that King Solomon was Grand Master of the lodge at Jerusalem. This not being enough, he adds that Nebuchadnezzar became the Grand Master Mason!

It has actually been stated, apparently quite in good faith, that the Order was introduced into Ireland by the Prophet Jeremiah. A favourite legend is that Masonry was brought back by the Knight Templars from the East and its secret practice led to their undoing, but another fable asserts that Masonry was far older than the Order of the Temple and that many thousand masons accompanied the Christian princes in the Crusades!

Fourteen centuries before the Christian era, the bewitching dreams of Greek philosophers established a ceremonial for initiating chosen individuals into societies which had for their object the study of the hidden mysteries of nature.

The older masonic writers have endeavoured to seek a connection between these early fraternities and ancient masonry, and latterly there has been a

spiritual movement which has endeavoured to establish a connection between the rites and ceremonies of Freemasonry and the mysteries of the early church.

There is a Caste in India which claims descent from Viswakarma, the Heavenly Architect, and is said to have custody of certain of the Sacred Books that are unknown even to the Brahmans.

The legend runs that Viswakarma crucified his son Surya—the Sun-god—on his lathe, and it is conjectured that this tragedy forms a part of some sort of initiatory rite. One thing is certain, that a tradition that every building of importance must be consecrated by a human sacrifice is prevalent to this day throughout India. This belief came to my knowledge when I was a District Grand Officer of the Punjab as a rumour was current in the bazaar when the new Freemasons' Hall was being built at Quetta that three workmen would have to be sacrificed before the building could be completed !

As a matter of fact, no serious accidents occurred.

Whether or not this dreadful notion spread from the East to Europe it is impossible to say, but we find the legend of a murdered apprentice in connection with many churches and cathedrals, both in Great Britain and on the continent, so that there can be little doubt that some sort of tradition of this kind has existed in the building trade all over the world.

The most familiar form of the legend is related in connection with the 'Prentice Pillar in Roslyn Chapel, dating from the fifteenth century. This Pillar is said to have been completed by an apprentice during the absence of the master-builder, who, on his return, jealous of the skilful workmanship, slew the apprentice with a hammer-blow on the forehead. The 'Prentice Bracket in Gloucester Cathedral shows the Master clothed in a Mason's

apron, and the body of the young apprentice with feet crossed and arms extended in death.

Brother Speth, referring to this legend, says : " It was formerly a custom to offer up a human sacrifice at both the foundation and completion of an important building, and this custom held sway, aye, even in England, to an unexpected extent and to a very late period of the Middle Ages. Where the human sacrifice had not been carried out, a substitute was provided, and, whether the actual immolation took place or not the tradition of it was so ingrained that every important edifice was connected with some tragic legend. In the majority of cases, the alleged victim was either the builder, the architect, or an apprentice. . . . The apprentice who had served his time was about to be passed a master and admitted to the fellowship of the society, his existence as an apprentice was on the point of termination, his birth as a free workman was imminent. What more natural than that the young mason should die to his apprenticeship and rise a master? What more appropriate to symbolize this than the legend of the Master-builder *in excelsis* ? "

Many have insisted that the colleges of old Rome were the models on which the ancient guilds were fashioned.

The objects of the Roman College were threefold, religious, commercial, and social, and these aims were adopted by the guilds which succeeded them in all parts of Europe. They had a common cult, a common craft and a common hall, or meeting place.

To make the similarity closer, there was, moreover, an assumption of brotherhood which the Roman civil law ratified and extended. It imposed indeed on each collegian an assumption of kinship with his brethren by compelling members, where necessary, to accept the guardianship of the child of a deceased colleague.

The Roman College was, moreover, ruled by a Master and Wardens and each College had its secretary, treasurer and chaplain, and its members made use of secret signs and words of recognition.

From their symbols we learn something of the philosophy of the Colleges, for in conjunction with the square and compasses, the level and the plumb-rule we find the double triangle, the blazing star, and the rough and perfect ashlar.

However, no evidence has been produced that the Roman College possessed any esoteric teaching that would form a link with modern Speculative Masonry.

Other writers have endeavoured to connect Freemasonry with the Eastern æsthetics and especially with the great Jewish sect of the Essenes, a celibate society to which it has been suggested that Christ himself belonged as whereas he frequently rebuked the Scribes, Pharisees and Sadducees, he never denounced the Essenes.

One author identifies our national hero, King Arthur, with Attila, the Hun, and declares that "he was instructed in the mysteries of the Essenians, and valued them upon a par with his highest titles of sovereignty," and that he founded in Britain the chief Essene Lodge!

Through the Essenes, other fanciful scribes have endeavoured to associate Masonry with an early Celtic cult, known as the Culdees. This cult, which was the last remains of the Druids but became converted to the Essene doctrine, appears to have had a secret ritual and persisted at Armagh, the ancient ecclesiastical capital of Ireland until 1628.

Indeed, as we shall see, there is a Masonic Degree in which the Master is styled Noah, whilst his Wardens bear the names of Shem and Japheth.

In another the control of the Chapter is divided between Zerubbabel, who was King of Israel; Haggai, the Prophet; and Joshua, the High Priest.

When we reach the Higher Degrees, the legendary origin offers scope for the most wonderful flights of fancy.

Apart from the well-known tradition that links the Order of the Temple so closely to Freemasonry, another branch claims to have been founded by Constantine the Great after the Battle of Saza Rubra, and has an associated order said to have been created by St. Helena, the mother of Constantine.

No Freemason to-day seriously believes that Moses was the first Grand Master or that the Craft attained a high stage of development in Egypt at the time of the pyramids.

Nor does any Brother of intelligence give credence to stories that St. Alban formed in 287 the first Masonic Lodge in Britain; that Edwin, first Christian King of Northumbria became a patron of the Order, having been converted in the seventh century because he had received an agreed "sign of recognition;" that King Athelstan granted the Freemasons a Charter in 936, or that his supposed son, Prince Edwin, presided over a Grand Lodge at York; or that Edward III revised the Constitutions of Masonry two years after the Victory of Poitiers.

We have long consigned to the limbo of fable the initiation of Henry VI in 1450 and of William III in 1690, the constitution of several lodges by Inigo Jones in 1607, and the regulation of the English lodges thirty years later by the Earl of St. Albans, an Irish nobleman who seems to have devoted his life to the services of his own country.

We have no need of such romantic nonsense to-day as Freemasonry stands on its own merits and requires no fabulist to bolster up its strength.

Of recent years, an earnest and hard-working school of Masonic students has been formed in Great Britain, Ireland, the United States and Germany, determined on a thorough search for truth and, at the same time, *proof* for all assertions. They have treated

the legends in the same way as the English Church does the Apocrypha, "to be employed for example of life and instruction of manners."

The result of this research has been to show that Freemasonry has developed in a natural way which I will endeavour to outline in the next chapter.

CHAPTER III

THE REAL STORY

"I will a round unvarnished tale deliver."

Othello.

THE real origin of Craft Freemasonry may be found in the story of the Guilds. As I have pointed out in my *London's Livery Companies*, the older Craft Guilds were founded on a religious basis and their association with a particular trade was, at first, subsidiary.

It was the custom of Craft Guilds to spiritualize their trades and to make the tools they used point some simple moral.

Each Guild had its patron saint and the Masons adopted as their patrons the Quatuor Coronati, four Roman builders who refused to obey a command of Diocletian either to sculpture an idol or to sacrifice to false gods and were sentenced by the Emperor to be enclosed alive in leaden coffers and thrown into the sea.

The emblems of these martyrs were the saw, the hammer, the mallet, the compasses and square. In a fresco on the walls of the church of St. Lawrence at Rotterdam, partially preserved, they are painted with compasses and trowel in hand.

A church was built over the remains of the "Four Crowned Ones" at Rome, and a fanciful story says that St. Augustine came from this sacred fane and that he erected a church to the Four Martyrs at Canterbury. One thing is certain that as far back as the fifteenth century the Freemen of the Worshipful Company of Masons were required to attend Mass

on the day set apart for these Saints in the Church's calendar.

Saints became unpopular in the City of London at the Reformation and the association of the Companies with their Saints became more lax, but to this day the great Masonic Lodge devoted to research is named the Quatuor Coronati.

The medieval mason was a craftsman who must have commanded great respect as he was closely associated with Holy Church in the building of stone structures such as bridges and cathedrals regarded with awe by the common multitude. He was indeed a highly skilled workman, who, like King Solomon himself, was engaged on erecting stately and superb edifices to the Glory of the Most High.

It was difficult enough to obtain entrance to this exclusive band. Previous to admission, the apprentice had to be well approved, he had to serve for a long period before being passed to the grade of craftsman, and only after much labour and study was he raised to the position of a master mason, on the way to becoming head of his lodge.

Looking at his progress, we understand why the members of this exclusive organization were given various methods of recognizing a craft-brother by night as well as by day. With these signs and tokens which were used as a guard to their privileges, we find the growth of explanatory legends which were embodied in written "Constitutions" which were handed down from generation to generation.

The early English statutes contain several references to operative Masons.

The famous Statute of Labourers, for instance, which, like most earlier enactments, was written in Latin, includes amongst the trades mentioned the *cementarii*.

Indeed, it would appear that "the two laws enacted . . . in the Middle Ages against combinations, congregations, and chapters of workmen—

the 34th Edward III, c. ix, and 3d Henry VI, c. i, were directed against workmen in the building trades only."

Regulations for the Trade of Masons were made by the Mayor and Court of Aldermen of the City of London in 1356.

When gunpowder came into general use, stone balls as well as plummets were employed, and this gave a military sphere of activity to the old operative craftsmen, as we learn that each master gunner had masons on his staff, presumably for making or adjusting the stone balls.

In the time of Henry VI, the lot of country artificers appears to have been a hard one. In 1440 warrants from the king were sent to the wardens of masons and carpenters at Eton "yevying thayme powair to take, in what place so ever hit be, almanere of workmen, laborers, and cariage, as shal seme necessarie or behoveful in thaire craftes to the edifacacon of oure college of Eton."

All that can be gathered from the Statutes of England is that the masons were a distinct body of workmen, but there is not an iota of evidence to show that the building craftsmen enjoyed any special privileges.

Indeed, as I have pointed out in my *London's Livery Companies*, it was not till after the Great Fire of London when wooden houses were prohibited that the workers in stone and brick gained an ascendancy over the carpenters. Indeed, the fortunes of all the crafts waxed and waned from time to time, and up to comparatively modern times Parliament has been constantly occupied in repressing by legislative measures the demands made by associated bodies of workmen.

Scotland seems to have been in the field before England in admitting non-operatives to Masonic Lodges, as a Boswell of Auchinleck was admitted to a Lodge in Edinburgh in 1600. Forty-one years

later, when a Scottish army was bivouacked at Newcastle, no less a person than its Quartermaster-General, Robert Murray, was admitted to the Masonic Brotherhood.

Murray was not only a gallant soldier but a man of considerable scientific attainments and one of the founders of the Royal Society.

At a period when the character of the Society was in the melting pot, it has been well said that no more valuable recruit could have been secured.

The story of Scottish Masonry is told elsewhere, but, as far as London is concerned, we have to look to the records of the Worshipful Company of Masons, who believe that they were founded in 1220, for the story of the Craft prior to the eighteenth century.

This Livery Company is, indeed, the principal connecting link in Southern England between our modern social cult and the old Fraternities of Masons, which, in association with the monastic orders, built the stately Gothic buildings of the Middle Ages.

This body was known as the *Freemasons* up till 1665, and in the churches of St. Helen, Bishopsgate and St. Olave, Hart Street, there are tombs to prominent builders who are described as Citizens and *Free* Masons.

There were early in the seventeenth century some signs of esoteric developments in this London Guild.

That ancient Fraternity introduced the term "accepted" into Masonry as it had an inner circle called "the Accepcon" into which only selected brethren were admitted.

The custom of admitting gentlemen to the operative lodges must have spread rapidly, as the famous antiquary Elias Ashmole was "made a Freemason" at Warrington in Lancashire with a Colonel Mainwaring of Karincham in Cheshire in 1646.

Ashmole tells us that in March 1682 he "recd a summons to appr at a Lodge to be held the next day,

at Masons Hall, London." He went accordingly and was "admitted into the Fellowship of Free Masons," but in the capacity now known as a joining member, as he says "I was the Senior Fellow among them (it being 35 years since I was admitted)," thus confirming his much earlier Warrington record of initiation.

Ashmole not only received a summons as he would to-day to attend a Lodge, but he added an interesting touch which brought him close to the Brethren of the present day: "Wee all dyled at a Noble dinner prepaired at the charge of the New accepted Masons."

As two of the Brethren, like Ashmole himself, did not belong to the Masons' Company, we learn that the "accepted Masons" were distinct from the parent body and joined the Guild not necessarily for the benefits of the freedom of the company but for the privilege of attending the Lodge.

In his interesting book, *The Hole Craft and Fellowship of Masons*, Condor has given us a list of fourteen members of the Court and Livery of the Masons' Company in 1731 who were attached to regularly constituted lodges of Freemasons. My friend, General McLachlan, has patiently traced the connection of these brethren and finds that three belonged to the Westminster and Keystone Lodge No. 10, one to the Lodge of Friendship No. 6 and one to our own Lodge, Royal Somerset House and Inverness No. 4. The remaining brethren were members of lodges which no longer exist.

Concurrently with the rise of speculative masonry, the London Guild dropped the word "Free" and rested content with the description "Worshipful Company of Masons."

Indeed the close association between the operative and esoteric brethren did not survive the seventeenth century.

The cleavage proceeded rapidly, but the part which the London Livery Company played in the foundation of the international and powerful society, which

now bears its former title, must command the admiration of the millions who are proud to call themselves Masons.

In this great service to humanity the Masons must have been inspired by their motto, "God is our Guide."

The Harleian Manuscripts in the British Museum reveal further evidence of the existence of men of the non-operative class in seventeenth-century Freemasonry, as a well-known genealogist records that : " There is seurall words and signes of a free Mason to be revailed to you wch as you will answ : before God at the great & terrible day of Judgmt yu keep Secret and not to revaile the same to any in the heares of any pson but to the Masrs and fellows of the said Society of free Masons so help me God, xt."

It is curious to find in the Natural History of two English countries, published during the seventeenth century, references to the Society.

John Aubrey, writing about Wiltshire in 1656, quotes the distinguished author of *Origines Juridicales*, Sir William Dugdale, as stating that "about Henry the Third's time, the Pope gave a bull or patent to a company of Italian Freemasons to travell up and down all Europe, to build churches. From those are derived the Fraternity of adopted Masons."

Dugdale develops this statement by stating that the Freemasons "are known to one another by certaine signes and watch words ; it continues to this day. They have severall lodges in severall counties for their reception ; and when any of them fall into decay the brotherhood is to relieve him. The manner of their adoption is very formall and with an oath of secrecy."

Robert Plot, writing about Staffordshire forty years later, talks of the admitting of Men into the Society of Freemasons as spread not only over the County he is describing but "more or less all over the Nation."

He speaks of "secret signes" whereby the Masons are known to one another and states that when these are shown "to a *Fellow* of the *Society*, whom they otherwise call an accepted *mason*, he is obliged presently to come to him . . . to know his pleasure and assist him."

The standing which the Fraternity had reached in the later years of the seventeenth century is attested by a memorandum by Aubrey to the effect that Sir Christopher Wren, Sir Henry Goodricke of the Tower and "divers others" were adopted as brethren at a great Convention of Freemasons held at St. Paul's Church on May 18th, 1691.

The admission of that master-builder, Wren, and of Goodricke who was a baronet, a Privy Councillor and lieutenant-general of Ordnance to William III, shows that the Fraternity of Freemasons had attained a remarkably high reputation before, at any rate, the days of Queen Anne.

In short, the real story is that the building fraternity seems to have retained and developed its early esoteric teaching whilst most of the other guilds abandoned their religious ideals at the Reformation.

The builders, too, kept up the practice of "making masons" long after the other craft guilds began to disappear outside London. Operative Masonry was the originating force, and Speculative Masonry, that is the development of esoteric teaching, was a natural development when the control of the "lodges" passed into the hands of educated and enterprising individuals dissatisfied with the simple code which had satisfied a body of operatives.

CHAPTER IV

THE WRITTEN WORD

“ Who studies ancient laws and rites,
Tongues, arts and arms, and history,
Must drudge, like Selden, days and nights,
And in the endless labour die.
Who strives to mount Parnassus' Hill.

RICHARD BENTLEY, D.D.

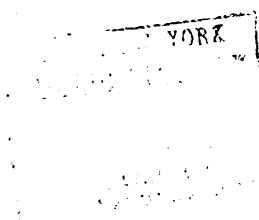
MANY of the older guilds seem to have had some sort of a secret ceremonial and ritual which they were loath to refer to in writing, and indeed with regard to the Livery Companies, or Guilds, of the City of London there was no one to make written records, as few if any of the craftsmen were literate and “ the Clerk,” so called because like Clerks in Holy Orders he had a knowledge of letters, did not come into much prominence until the sixteenth century, when the Companies began to meet regularly and keep their minutes.

From this period, however, the office of Clerk became an important and responsible post. This officer was generally mentioned in the original charters and often described as Esquire whilst the master and wardens were plain “ Misters.”

The Fraternity of Masons shared the dislike of other bodies for the written word, and it is not surprising that the only evidence we possess of the existence of a building guild in England before the initiation or admission of Elias Ashmole in 1646 lies scattered in what are called the “ Old Charges,” the popular name given to some ninety or so manuscripts of a Masonic nature, to which attention was first directed about sixty years ago, and whose numbers



THE FRONTISPIECE OF "NEW" EDITION ANDERSON'S
CONSTITUTIONS, 1767



have been extended from year to year by fresh finds. They carry us back to a period which cannot reasonably be placed later than the early part of the fourteenth century ; and are in various forms. Some are on parchment and some on paper. Some are in book form and some in the form of rolls. A few have survived only by being printed, and the originals are now lost. But they are all substantially the same ; and, though the scribes have sometimes amended, often mis-copied, and at times made very free use of their material, yet the substance and general form hardly varies.

The Old Charges contained certain rules as to conduct and duties, which were read or recited to newly admitted members. They differed in detail but related substantially the same legend as to the origin of the order, its early history and its laws and regulations.

The oldest of these Charges is the Regius Poem which is said to date from 1390. It does not appear to have been a copy of the Charges read in Lodge, but a poem founded on some older document to which reference is made as follows :

“ Whose wol bothe wel rede and loke
He may fynde wryte in olde boke.”

The poem is fragmentary and not nearly so full as later manuscripts, but includes the “Ars Quatuor Coronatorum,” which seems to have been derived from the Ordinances of the German Steinmetzen. It ends with some eighty lines on the behaviour of masons to their superiors at table, and when meeting them elsewhere. They are told at meals to keep their hands clean, and :

“ Not at thy meat thy tooth thou pick
Too deep in the cup, thou might'st not sink.”

and the manuscript ends with the following couplet :

“ Amen amen so mote hyt be
Saye we so pour charyte.”

From this poem we glean that the masons had, as a guild, a tradition of high antiquity ; that they were accustomed to meet at a general assembly when their laws were, from time to time, read over and altered when necessary ; that a certain religious tone was to be inculcated into the trade ; and that an *esprit de corps* should keep the craft from shame.

There is nothing of mystery or secrecy about the poem, and a portion of it coincides almost word for word with the *Instructions for Parish Priests*, a poem of fourteenth century notoriety.

The next Charges in order of antiquity are the Cooke and Dowland Manuscripts, which both date from the fifteenth century. As these contain the form of the legend which is used in all subsequent editions, it is probable that they are the Canonical Charges read at the reception of a candidate. If, therefore, we examine these manuscripts, we shall learn something of the nature and extent of the esoteric teaching given in the Operative Lodges.

The following is a brief summary of their contents :

Primarily an invocation of the Holy Trinity.
 " The *Might* of the Father of Kings, with the *Wisdom* of His glorious Son, through the Grace of the Goodness of the Holy Ghost, there bene three persons in one Godheade, be with us at our beginninge, and give us grace so to governe us here in this mortall life liveinge, that we come to His Kingdome that never shall have endinge."

This is followed by a dissertation on the Seven Liberal Sciences, of which the fifth, Geometry, is said to be the foundation of all other sciences and identical with Freemasonry.

We then hear of two Pillars which the sons of Lamech set up to record their scientific knowledge.
 " These children knew well that God would take vengeance for synn, either by fire or by water ; wherefore they writt their science that they found in

two pillars of stone, that they might be found after Noye's flood." These Pillars were discovered after the flood, one by Pythagoras and the other by "Harmes, the father of wise men, he found one of the two pillars of stone, and found the science written there, and he taught it to other men."

"Harmes" may have been Hermes Trismegistus, the reputed founder of occult science, and it is remarkable to find a body of medieval craftsmen claiming the author of the Hermetic School of Philosophy as a father of their Craft.

Other manuscripts give to Euclid the part assigned to Hermes. We are told he learned his geometry from Abraham and introduced it into Egypt.

Some manuscripts go on to refer to the building of the Tower of Babel where Masonry was first made much of, and claim that the King of Babylon sent masons to build the City of Nineveh.

During their sojourn in Egypt the Hebrews learned the art and secrets of Masonry, which they took with them to the promised land. David is said to have loved Masons well, and to have given them "wages nearly as they are now." There is a further reference to the building of the Temple of Solomon, which runs: "In other chronicles and old books of Masonry, it is said that Solomon confirmed the charges that David had given to Masons; and that Solomon taught them their usages, differing but slightly from the customs now in use."

King Solomon was assisted by the King of another region called "Iram" who was Master of all the Masons. This is the only reference to Solomon's Master-builder, who was never called by the name Hiram. The Cooke Manuscript gives him no name, and in the other manuscripts he is called Aman, Amon, Anon, Aynon and Aynone.

We then have the curious claim that Masonry was introduced into France by one of the builders of King Solomon's Temple. This is said to have taken

place in the time of Charles Martel, who is thus made a contemporary of King Solomon. The Cooke Manuscript calls him "Carolus S'cdus, that is to say Charlys the second."

From France, in the time of St. Alban, St. Amphabell brings to England the Charges of Masons as they were in France and other lands.

The story then passes to the "revival" of English Masonry under King Athelstan and his son Edwin.

Of this mythical person—for Athelstan had no son—it is said that "he was a great practicer in Geometrie, and he drew him much to talk and to commune with Masons, and to learn of them science; and afterwards, for love that he had to Masons and to the science, he was made Mason." The Cooke Manuscript says that "of speculatyfe he was master."

This imaginary "history" then gives an account of the Assembly of Masons held by Edwin at York, when all the existing Charges were collected. "And there were some founden in French, and some in Greek, and some in English, and some in other languages, and the intent of them was founden all one. And he did make a book thereof, and how the science was founded. And he himself had and commanded that it should be read and told, when that any Mason should be made, for to give him his charge."

The charges that follow are purely exoteric in character. One of these is, however, of importance as it shows that certain esoteric instruction was given in Lodge, and strictly guarded as a secret from the outer world. "And alsoe that every free Mason keepe councill truly of the Secret and of the Craft, and all other councill that ought to be kept by way of Masonrie."

The older manuscripts indicate that most initiations took place at the annual Assemblies. These were bodies not dissimilar to the Grand Lodges of

the present time and were presided over by a President—a Grand Master in theory, though not in name. Democratic in government as Freemasonry has always been, these Assemblies received apprentices, examined candidates for mastership, tried cases, settled disputes and regulated the craft. They were also occasions of festivity and social goodwill.

As years went on, however, the Assemblies declined, and the ceremonies of initiation reverted more and more to the Lodges.

As early as 1719, these Old Charges were looked upon as so important that attempts were made to collect and collate them.

The Duke of Montagu, who was Grand Master in 1721, found them inadequate, and it was for this reason that Anderson was ordered to "digest" them with the results we have seen.

Although Grand Lodge was in existence, the London Lodges which had formed it still fought shy of the written word.

Amongst the four old lodges which formed Grand Lodge was, as we shall see, No. 4, which met originally at the Rummer and Grapes, and moved sometime between 1717 and 1723 to the Horn Tavern in Westminster.

It appears to have been constituted between 1712 and 1717 but if we assume that the four lodges were much the same in 1723 as they were in 1717, it is evident from the Grand Lodge lists that the position of the first three differed greatly from that of the fourth. The combined membership of the first three was less, their numbers being 22, 15 and 21 as against 71. The master and wardens of the fourth lodge are described as "Mr.", but no member of the first three is given any title.

We have shown that speculative masons were admitted into lodges of operative masons as far back as the seventeenth century, but here is a lodge,

probably less than five years old, of which only two of its members, at the most, could have been of the operative class.

The lodge appears suddenly and panoplied "like Athena from the head of Zeus."

Whatever view we take, it seems that No. 4 Lodge was the chief factor in establishing Freemasonry as it is to-day, though the idea of Grand Lodge may have been borrowed from York.

This important and progressive Lodge has no minutes previous to 1783!

This appears to be due to the fact that on the death of a Secretary, or rather Assistant Secretary, it was necessary to call upon his son to deliver up "all the Books, Pappers and other things in his custody belonging to" the Lodge.

More than six months later, it was reported that the Books and Papers, except old Minute Books and the Books containing lists of members and some printed By-laws, had been delivered up.

It is evident that old Minute books were of little account in those days, and, indeed, judging from the entries which have appeared in the history it is doubtful if these old minutes would have been very illuminating, as scrupulous care is taken to avoid writing down anything which might convey any information as to the working of the lodge to those in outer darkness.

I will refer again to No. 4 Lodge later on.

Though there is little of their own written work to guide us, it seems clear that at whatever period the masonic bodies first took form the ceremonies and customs by which they were distinguished were very ancient. The fabric rolls of York Minster published for the Surtees Society show that in 1355 the masons engaged in building that great church were an organized body and wore clothing of the nature of a Livery.

The Freemasons of to-day are amongst the few

members of society who wear white gloves on ceremonial occasions. There is a traditional reason for this practice, and it is interesting to find that gloves were a regular "issue" to the cathedral builders of York.

One thing is certain that the Masons realized that the existence of their Old Charges placed them in a position apart from the other craft guilds. The possession of a copy enabled a Lodge to conduct the ceremony of "making" Masons, and, as I shall endeavour to show in the next chapter, filled in the opinion of our early brethren the purpose of the Modern Charter or Warrant. The speculative masons found just as much use for the Old Charges as their operative brethren.

The rapid multiplication of lodges involved much copying of manuscripts and led to a demand for a less laborious method of production.

The result was probably the publication of the Roberts Constitutions in 1722.

This pamphlet was the first work printed which can fairly be described as a treatise on Freemasonry.

The Roberts *Book of Constitutions* has on the title page :

The/Old Constitutions/Belonging to the/Ancient
and Honourable/SOCIETY/of Free and Accepted/
MASONS./Taken from a Manuscript wrote about Five/
Hundred Years since./LONDON:/Printed and Sold
by J. Roberts, in/Warwick Lane, MDCCXXII./
(Price Six-Pence.)

This book is the rarest of rare books on Freemasonry.

Until comparatively recently only one copy was known to exist which is in the library of the Grand Lodge of Iowa. A second copy, the only other copy extant, is the property of that enthusiastic Masonic student and collector, Sir Lacon Threlford, who has lent it to the Grand Lodge.

Following this pioneer work the written word has been followed by the printed book, and ever since 1723 an official Book of Constitutions has been published with the authority of Grand Lodge comprising the Ancient Charges and Laws of the Craft. This familiar volume has been frequently revised, and the "historical" portion included in the first five editions, has been omitted since the publication of Noorthouck's edition in 1784.

The example of England has been followed by other Grand Lodges and as we have seen, the actual English work itself has been copied in Ireland, Scotland and America.

The modern Mason, unlike his ancient predecessors, has little fear of the written word.

CHAPTER V

SELF-CONSTITUTED LODGES

"There is no dependence that can be sure,
but a dependence upon one's self."

GAY. *Letter to Swift.*

THE term "Lodge" was originally applied by English Masons to their workshops—indeed one of the meanings of the word given in the Oxford Dictionary is "factory."

The earlier bodies of operatives worked in their "Lodges" and it was in these workrooms that apprentices and new members were received.

Each body of masons was self-constituted but adhered to certain essential principles which were generally known throughout the Craft. The whole trade had an annual assembly where, no doubt, measures to secure uniformity were discussed.

These self-constituted "lodges" were nothing more than bodies of operatives until the seventeenth century, when, as we have seen, an inner circle of persons not connected with the trade developed in connection with the Worshipful Company of Masons of London.

Similar activities developed in lodges of masons in other parts of the country and learned and distinguished men were, we know, admitted in Lancashire and, doubtless, elsewhere.

There was nothing out of the way in the admission of distinguished laymen into a Craft Guild.

The City Companies of London had been admitting kings and noblemen since the time of Edward III.

There was nothing new, moreover, in bodies of

craftsmen forming voluntary associations without permission from State, Municipality or other governing authority.

The City Guilds had been doing this for years.

It was only when they became strong enough to do so that such bodies applied to the Court of Aldermen for a Livery, or to the King for a Charter.

All the guilds were built up on a system of hereditary privilege.

Every Guildsman has still the right to bring his sons and his daughters too, for that matter, into his Company.

In a few—a *very few*—Companies this is the sole means of entry.

As far back as the fifteenth century the incorporated Livery Companies consisted of four grades :

(1) The Governing Body, consisting of the Wardens and Court of Assistants, with, or without, a Master.

(2) The Livery.

(3) The Yeomanry, consisting of a number of members who were householders and paid quarter-age but were "out of the livery." The more prosperous members of the Yeomanry were advanced from time to time to the Livery.

(4) The Apprentices.

The apprentices were not actually members of the Company. When the youth had completed the necessary time of training he became free of the guild with the right to serve any master who required his services. When he acquired sufficient capital to commence work for himself he submitted a "Proof Piece," or specimen of his handicraft, to the guild ; paid his fees and fines, and was usually admitted to the Livery.

The son of a Liveryman born after his father's admission to his Guild could, however, skip the apprenticeship altogether and come in as a Freeman.

From the earliest times in most of the Companies, suitable persons who had neither served an apprenticeship nor been born the son of a Freeman were admitted on payment of a sum of money which was always considerable. The member who was admitted in this way could say with the Chief Captain, "with a great sum obtained I this Freedom."

The medieval methods of admission have been handed down to the present day. Admission is still obtained by patrimony, servitude and redemption.

In every Company a father has still the right to bring his children into the Company, provided, however, that they were born after he became a Freeman himself.

In such cases the fees are usually small.

Every Liveryman has still the right to take a certain number of apprentices, who must not be over sixteen years of age.

With very few exceptions every Company admits members by purchase, or, more euphoniously, by redemption.

The fees payable vary from twenty to two hundred guineas, and the member admitted in this way has exactly the same rights as his brethren who come in by the cheaper channels of patrimony or servitude.

In all Companies the grades of Yeomanry and Livery are carefully preserved.

In former days the Yeomanry was often a separate organization within the Company, with its own wardens, and frequently in conflict with the governing body which consisted of Liverymen co-opted to the Court of Assistants.

Craft Guilds similar to the London Companies existed all over the Kingdom, but they have died out and it never occurred to members of these fraternities, when they left their headquarters, to band themselves together into little societies or to "make" "coopers," "joiners" or "carpenters" of members of other professions.

This is, however, exactly what did happen with the Masons.

All the Guilds had probably carefully concealed operative methods and their members had special means of recognizing each other which were only communicated under an oath of secrecy.

They may, moreover, have had a ceremony for the admission of members, and their records, or absence of them, hint that there was something of the kind.

Indeed, in the City Companies of to-day there is a dignified little ceremony for the admission of Liverymen.

They are clothed in the livery gown of the Company, invested with its multi-coloured hood, and the Master delivers to them an ancient Charge.

The apprentices, freemen and liverymen nowadays take no oath of secrecy but the Master, Wardens and Assistants still swear to conceal the secrets of the Company.

Prior to the Reformation, on the "guild day"—generally on the day of the saint to whom the guild was dedicated—the brethren and sisters arrayed in their livery and carrying candles went in procession to church to hear Mass performed at an altar, the light before which was maintained by the guild. One of the Ordinances of many consisted in a special "bidding" prayer which was said on this occasion and in some cases at all meetings of the fraternity. After the conclusion of the mass, alms were distributed by the Stewards and the guild returned in procession to their hall to enjoy the chief banquet of the year.

The religious side of the guild was also developed on certain festivals by the production of miracle plays, which were performed by the guildsmen and their apprentices at various stages in a procession through the city.

Each guild had its Chaplain and doubtless there

was some sort of esoteric teaching and an attempt to spiritualize the tools of the trade.

To-day the Indian craftsman worships his tools on certain days in the year.

The esoteric teaching of the other guilds disappeared in the progress of time but the Masons clung to theirs which had been preserved in their Old Charges.

When the guild organization broke up, individual members of the Craft cherished their guild traditions and were anxious to keep them alive. The possession of a manuscript copy of one of the "Old Charges" to be read to the new members, was looked upon as sufficient authority for the working of a "Lodge," and those "old Brothers" who had been "made" Masons in the days before the establishment of the premier Grand Lodge claimed the "immemorial right" to open "occasional" or "private" lodges and admit new members through the authority of the Old Charges. As a matter of fact, "immemorial right" meant nothing more than traditional practice.

When the idea of a central authority was formulated in 1717, the old guildsmen were jealous of their autonomy, and, somewhat naturally, they declined to acknowledge the sway of the new body. The style "time immemorial" was coined by their lodges as a conventional term to show that they had been in existence prior to the formation of any governing body. Provided they did not appropriate for their own use the New Constitutions, the degree work and other innovations which evolved with the establishment of the premier Grand Lodge, their right to such an attitude could not well be questioned.

On the other hand, these Lodges could not expect to enjoy the privileges of fraternal recognition by the Lodges which came under the jurisdiction of Grand Lodge.

This exclusion brought about the ultimate disappearance of most of the "time immemorial" Lodges.

But before this happened the claim to independent existence of more or less organized bodies was not all. Individual Masons, who had no Lodge affiliations, referred to themselves as coming from "The Lodge of the Holy Saints John at Jerusalem," and if one of these Craftsmen had in his possession a copy of one of the Old Charges, he considered that sufficient authority to start a Lodge. Indeed, some Brethren "made" in England, Scotland, or Ireland under the old régime went much further and believed themselves to be invested with the "inherent right" to create new Masons without even the possession of a copy of the Old Charges.

So, both before and after the establishment of the premier Grand Lodge, described in the next chapter, "St. John Lodges" frequently came into being on the authority of a single Brother amongst the English-speaking peoples on both sides of the Atlantic.

The resentment by some of these self-sufficient brethren and the old self-constituted lodges to a governing body had a parallel in the early resistance of the City Companies to the Lord Mayor and Court of Aldermen. The jurisdiction of the Court of Aldermen was at one time extensive, and far from popular with some sections of the Livery. Nowadays, all friction has long passed away, and the Lord Mayor, and the Corporation generally, are looked up to and respected by the oldest of the Guilds just as the Grand Lodge is loved and revered by every lodge whatever its antiquity or traditions.

CHAPTER VI

THE DAWN OF ORGANIZED AUTHORITY

“ All that makes existence valuable to anyone depends on the enforcement of restraints upon the actions of other people.”

JOHN STUART MILL.

HOW long Masonic lodges had been meeting as independent and self-constituted units will never be known, and, but for one account which did not appear until well-nigh a quarter of a century after the occurrence, there would be no written record of the most important event in the history of Freemasonry.

In 1723 was published, as we have seen, the first Book of Constitutions by Dr. James Anderson, who will be more fully referred to in the next chapter.

This remarkable publication contained no reference to the actual formation of Grand Lodge, and it was not till the second edition of the book in 1738 that the following statement appears :

“ King George I enter'd London most magnificently on 20. Sept. 1714, and after the Rebellion was over A.D. 1716, the few Lodges at London finding themselves neglected by Sir Christopher Wren, thought fit to cement under a Grand Master as the Center of Union and Harmony, viz. the Lodges that met,

1. At the Goose and Gridiron Ale-house in St. Paul's Church-Yard.

2. At the Crown Ale-house in Parker's-Lane near Drury-Lane.

3. At the Apple-Tree Tavern in Charles-Street, Covent-Garden.

4. At the Rummer and Grapes Tavern in Channel-Row, Westminster.

They and some old Brothers met at the said Apple-Tree, and having put into the Chair the Oldest Master Mason (now the Master of a Lodge) they constituted themselves a Grand Lodge pro Tempore in Due Form, and forthwith revived the Quarterly Communication of the Officers of Lodges (call'd the Grand Lodge) resolv'd to hold the Annual Assembly and Feast, and then to chuse a Grand Master from among themselves, till they should have the Honour of a Noble Brother at their Head."

The date of this highly-important meeting is not given, but it is interesting to note that it was not held at the City Tavern where the first Assembly was held on the Day of St. John the Baptist, June 24th, 1717.

Dr. Anderson goes on to say that on the first Assembly and Feast of the Free and Accepted Masons at the Goose and Gridiron Ale-house in St. Paul's Churchyard, before dinner Mr. "Anthony Sayer, Gentleman," was elected, invested and installed as Grand Master of Masons by the oldest Master Mason present who was Master of a Lodge. The description of Sayer clearly indicates that he was not engaged in the building trade, and one of his wardens was a Captain Joseph Elliot and the other is described as "Mr. Jacob Lamball, Carpenter."

A year later, on the same day, there was elected, "invested, install'd, congratulated and homaged George Payne, Esq.," a gentleman who had a considerable reputation as an antiquarian, but his two Grand Wardens were both operatives, one being a City carpenter and the other a stone-cutter.

This clearly shows that the early Grand Lodge was

a body consisting of both operative craftsmen and what we now call speculative masons, that is brethren who saw in the simple code of a guild the foundations of profound esoteric teaching.

Of the four old lodges which formed Grand Lodge three still flourish.

No. 1 on Dr. Anderson's list, the Lodge of Antiquity, has had a very remarkable career. It claims to have been presided over by Sir Christopher Wren.

No. 2 appears to have lapsed about 1736.

The Lodge which met at the Apple Tree Tavern in Charles Street, Covent Garden, was a notable body. It provided the Grand Lodge with its first Grand Master, Anthony Sayer. It amalgamated with a younger Lodge in 1818, and is now the Fortitude and Old Cumberland Lodge No. 12.

The Lodge which met at the Rummer and Grapes in Westminster was, as I have shown, in many ways the most notable of the Four Old Lodges, but I will deal with its romantic history later on.

This Lodge and the Lodge of Antiquity are recognized by Grand Lodge as being more ancient than itself and act under their Time Immemorial Constitutions without warrants or charters from Grand Lodge.

The reason why the foundation of the Grand Lodge of England attracted so little attention from historians is doubtless because its founders were very ordinary people. Anthony Sayer, First Grand Master of the Masons, must have been a man of some standing as his picture was painted by Joseph Highmore, and John Faber thought it worthy of engraving. He seems, however, to have fallen on evil days very soon after his Grand Mastership as he was one of the earliest petitioners of the Grand Lodge for relief. Nothing, by the way, is recorded as to the response to this petition but it has been suggested that a collection may have been made at the time

for the benefit of Sayer. He was certainly the recipient of charity in 1730 and again in 1741, the year of his death.

It is a curious fact that our first Grand Master was one of the first of our professional Tylers, an admirable and worthy body of men who prepare the lodge rooms for meetings, look after the lodge property, and, during the actual meetings, remain outside the door of the lodge attending to various important matters in connection with the ceremonies.

In India, as will be mentioned later, masonic lodges usually have their own houses for meetings, and the tyler is generally an intelligent Indian who acts as caretaker and butler in addition to his masonic duties.

I shall refer later to the tyler of the Freemasons' Hall at Amballa, a scene of the writer's masonic activities in the early years of the present century. This excellent fellow's family for three generations had been most zealous servants of the Craft, and in addition to his duties in the Hall, he delivered personally the summonses for four of five masonic bodies to the brethren scattered over a large cantonment.

Sayer was Tyler of several lodges for a number of years.

Captain Joseph Elliot, the first Grand Junior Warden, is one of those figures who appear on the stage in a great historical setting and then disappear without any record of their entrances or exits.

Nothing whatever is known about him and we are not even able to say whether his title was naval or military.

But in view of the immense services which military brethren have rendered to Freemasonry, I should like to think that one of the first Grand Wardens was a soldier. I do not wish to depreciate the services of our naval comrades, but as will be indicated in a later chapter, it was the regimental lodge which

carried the Banner of Masonry to every quarter of the globe and planted the acacia in the fertile soils of North America in particular.

Naval masons have rendered notable services both afloat and ashore, but from the very nature of their great service they had not the facilities for founding lodges and making masons which was the privilege of the junior service.

Jacob Lamball, the gallant Captain's carpenter colleague, did not disappear from the masonic firmament so quickly. He attended Grand Lodge on various occasions and sat more than once in one of the Warden's chairs, but, unfortunately, he followed the example of the first Grand Master by becoming a recipient of the charity of the organization he had helped to found.

The Grand Lodge voted him ten guineas in 1756 which showed that it was not unmindful of his services, for this amount was quite a considerable sum in the halcyon days of the Second George.

George Payne succeeded Anthony Sayer in 1718.

His chief service to the new body seems to have been the compilation of a set of General Regulations which were duly approved at the Annual Assembly in 1721, which was held at Stationers' Hall.

These Regulations were incorporated in Anderson's First Book of Constitutions, but, as Payne's compilation has not survived, they were probably adopted as he thought fit by the imaginative "Bishop."

The third Grand Master was an outstanding personality. His name was John Theophilus Desaguliers and the next chapter is devoted to some account of this great masonic pioneer, his contemporary James Anderson, and some others.

With the advent of Desaguliers, it has been well said that Grand Lodge really began to live.

Concerning his year of office it is recorded that he,

“reviv’d the old regular and peculiar Toasts or Healths of the Free Masons.”

It is also stated :

“ Now several old Brothers, that had neglected the Craft, visited the Lodges ; some Noblemen were also made Brothers, and more new Lodges were constituted.”

George Payne was elected Grand Master for the second time in 1720.

Desaguliers had a worthy colleague in Payne, who had already shown a desire to regularize masonic procedure by asking brethren to bring to Grand Lodge any old writings and records. The result of his appeal was, according to Anderson, that several old copies of “ Gothic Constitutions ” were produced.

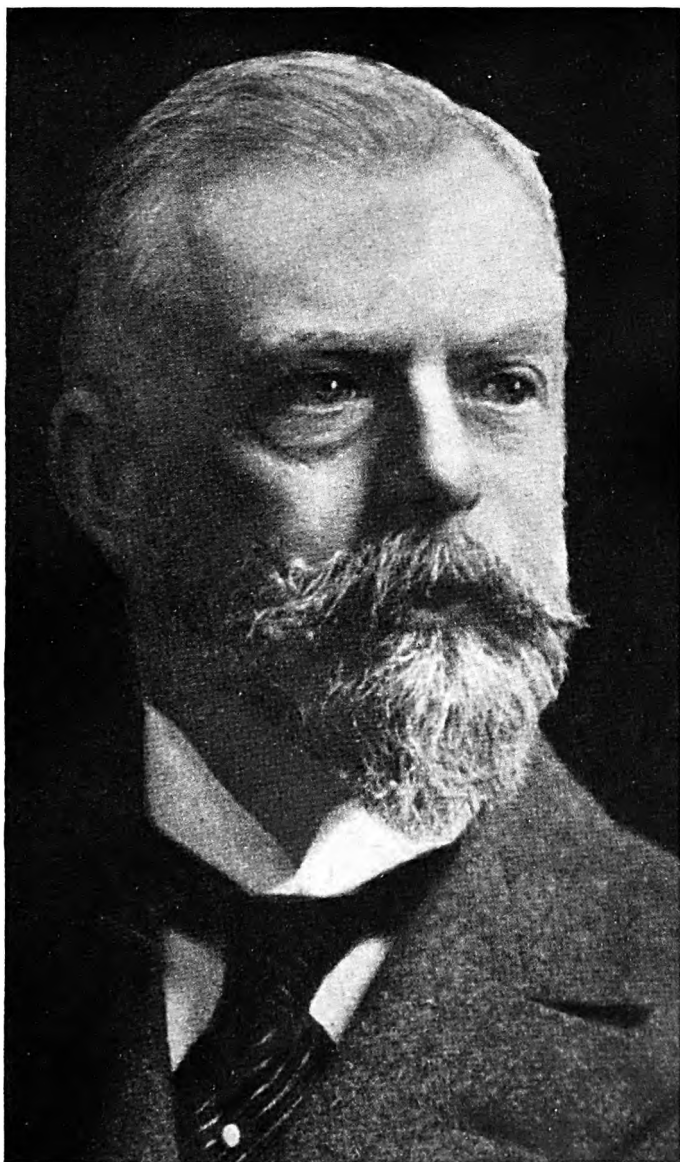
Anderson’s grandiloquent term “ Gothic Constitutions ” doubtless referred to copies of the *Old Charges*, which have already been discussed.

In 1720, we have the following record of that dislike of the written word to which I have devoted Chapter III :

“ At some private Lodges, several very valuable Manuscripts (for they had nothing yet in Print) concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages (particularly one writ by Mr. Nicholas Stone the Warden of Inigo Jones) were too hastily burnt by some scrupulous Brothers, that those Papers might not fall into strange Hands.”

In 1720, Anderson records the first Quarterly Communication of Grand Lodge, at which it was agreed that :

“ In order to avoid Disputes on the Annual Feast-Day, that the new Grand Master for the future shall be named and proposed to the Grand



THE RIGHT HONOURABLE COLONEL THE LORD AMPHILL
SOLDIER, STATESMAN AND PRO. GRAND MASTER OF
ENGLISH FREEMASONS

YORK

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Lodge some time before the Feast, by the present or old Grand Master ; and if approv'd, that the Brother proposed, if present, shall be kindly saluted ; or even if absent, his Health shall be toasted as Grand Master Elect.

Also agreed, that for the future, the New Grand Master, as soon as he is install'd, shall have the sole Power of appointing both his Grand Wardens and a Deputy Grand Master (now found as necessary as formerly) according to antient Custom, when Noble Brothers were Grand Masters."

In accordance with this resolution, Payne was privileged to propose on Lady Day 1721 the first noble Grand Master of the Grand Lodge of England, John, second Duke of Montagu.

This appointment marked a distinct milestone on the road of masonic progress, as under its first noble ruler the old guild organization of artisans and operatives developed into a middle-class esoteric society.

To understand this development, we must visualize the political and social atmosphere of the period. It should be remembered that the great Whig party, which had virtually ruled England since the flight of James II, was at the height of its power.

Now the Whigs were a middle-class party with aristocratic heads, and in planning their organization on this political model the Freemasons followed a course which commended itself to any body of Englishmen, loyal to the Throne, and anxious to follow a line already marked out as leading to safety and success. The founders of a great and intensely loyal organization could hardly have chosen a more notable and worthy figure to be at its head.

John, second Duke of Montagu, was the son-in-law of the great Duke of Marlborough, and served under that illustrious commander when the allied

armies were shattering the military supremacy of the Grand Monarque on the battlefields of Flanders.

His services were rewarded by appointment as Hereditary Master of the Great Wardrobe to King William III, and he was Lord High Constable of England for the Coronation of George I. He was high in Royal favour, a Knight of the Most Noble Order of the Garter, and a Colonel of His Majesty's Horse Guards, but he was something even more than a great soldier and servant of the State for he was a patron of the arts and sciences.

He was particularly interested in the progress of scientific medicine, and the appreciation of the medical faculty of his day was shown by the fact that not only did the University of Cambridge confer on the first noble Grand Master of Masons the Degree of Doctor of Medicine, *Honoris causa*, but the Royal College of Physicians created him an honorary fellow.

Next perhaps to soldiers there is no body of men more devoted to Freemasonry than the medical profession, and the association of the fourth Grand Master of the Order with their devoted calling is particularly interesting and not often mentioned.

Montagu was a great success and under his rulership a number of distinguished men joined the society including Philip, Duke of Wharton, an intriguing and turbulent young politician who saw in the new society political possibilities.

He was a Hanoverian who had turned Jacobite, and his social proclivities may be judged from the fact that he had been president of one of those curious developments of the period, a Hellfire Club.

Wharton set out to oust the Duke of Montagu, who was a Whig of the Whigs, and, by skilful manœuvring, managed to succeed. His success was shortlived but it must be admitted that under his rule Anderson was able to record that :

“Masonry flourish’d in Harmony, Reputation, and Numbers ; many Noblemen and Gentlemen of the first Rank desir’d to be admitted into the Fraternity, besides other Learned Men, Merchants, Clergymen and Tradesmen, who found a Lodge to be safe and pleasant Relaxation from Intense Study or the Hurry of Business, without Politicks or Party. Therefore the Grand Master was obliged to constitute more new Lodges, and was very assiduous in visiting the Lodges every Week with his Deputy and Wardens ; and his Worship was well pleas’d with their kind and respectful Manner of receiving him, as they were with his affable and clever Conversation.”

The early history of the Grand Lodge is veiled in obscurity as Grand Lodge minutes do not commence till 1723 when William Cowper, Clerk of the Parliaments, was appointed Secretary of Grand Lodge.

From this period we have definite records and with their birth it may be said that English Freemasonry became fully and firmly set on its feet.

We now begin to hear of lodges at Gibraltar and Madrid being recognized, and of the extension of Masonry to Fort William in the East and to New York, New Jersey and Pennsylvania in the West.

Thus the movement swept onward. Though its originators had not been very distinguished or significant, they had been full of strength “and they builded better than they knew.”

William Cowper wrote of the Temple of Solomon words that could be applied to its symbolical successor : “Silently as a dream the fabric rose.”

Reginald Heber’s lines may also be taken as descriptive of both these mighty achievements :

“No hammers fell, no ponderous axes rung ;
Like some tall palm the mystic fabric sprung.”

The steady progress of the symbolical structure was as clear as that of its material predecessor had been. We know that in 1717 four Lodges attended the first meeting of Grand Lodge. Anderson records that in 1721 twelve Lodges were represented in June, sixteen in September, twenty in December, twenty-four in the following March and thirty at the assembly after that month.

The increase continued until December, 1739, when it is recorded that seventy Lodges were represented, each by the Master and his two Wardens. With the exception of two from Leicester and one from Liverpool, the Lodges then assembled were all from London, for travelling was too difficult and too costly to tempt many Provincial Brothers to the capital in those days.

From the start, Grand Lodge had to contend with the fact that the four old lodges which formed Grand Lodge were, as pointed out in the last Chapter, by no means the only bodies meeting and making masons.

Indeed, in 1724 it is stated that some masons had met and formed lodges without leave, and it was agreed that "no such person be admitted into Regular Lodges."

On the 21st November, 1724, it was further resolved by Grand Lodge :

"That if any Brethren shall meet Irregularly and make Masons at any place within ten miles of London the persons present at the making (The New Brethren Excepted) shall not be admitted even as Visitors into any Regular Lodge whatsoever unless they come and make Such Submission to the Grand Ma^r. and Grand Lodge as they shall think fit to impose upon them."

The use of the term "Regular Lodges," which we find both in Anderson's Constitutions and in the Grand Lodge Minutes, undoubtedly suggests that there must have been current at that time many

lodges which were considered by Grand Lodge to be irregular.

We will consider the action of these "irregular" lodges in Chapter IX—the next two chapters being devoted to some account of masonic pioneers and the development of degrees.

CHAPTER VII

MEN OF VISION

“‘Let us now praise famous men, and our fathers that begat us,’ and not only those with pedigree but those with personality. If the three D’s—Desaguliers, Dermott, and Dunckerley—be taken out of the record of English-speaking Freemasonry in its opening organized century, so little of vitality remains that the vast system we now see might have dwindled to a tiny sect. For it is the man behind the machine who all the time counts. Those who admire the picturesqueness of the case and the tone of the chimes too often forget the one who in the background winds the clock, regulates its progress, and causes it to strike.”

SIR ALFRED ROBBINS.

THE Grand Lodge was, at its inception, very modest in its aspirations as it only sought to govern London and Westminster, but it was fortunate in attracting to its ranks some inspiring personalities.

As has been so frequently the case in the formation of truly English institutions, the first builders were not Englishmen.

The most notable of them all was John Theophilus Desaguliers, the son of a Huguenot pastor who became a Clerk in Holy Orders.

Born at La Rochelle, the future Father of English Ritual was brought to this country in a barrel of apples.

He received his earlier education under his father, who, after a brief residence in Guernsey, came to London as the Minister of a French chapel in Swallow Street.

The boy went to Christ Church, Oxford, graduated in arts and entered deacon’s orders.

In 1710 he succeeded the well-known Dr. Kent as lecturer on experimental philosophy in Hart Hall.

Two years later he took his M.A. degree, moved to the metropolis and took a house in Channel Row, Westminster, where he continued his lectures.

His lectures met with the approval of Sir Isaac Newton who was President of the Royal Society, and at the early age of thirty-one he was elected a Fellow of the Royal Society and invited to become curator and demonstrator of the Society.

His merits attracted the attention of the great, and he was appointed Chaplain to the Duke of Chandos who presented him with the living of Whitchurch, Middlesex.

In 1717, he lectured before George I, who was so impressed with his ability that he rewarded him with a living in Norfolk.

It has been suggested that the Doctor lectured in French, as we know he published works in that language and we know the Founder of the House of Hanover had no English. He maintained his popularity at Court into the next reign as George II exchanged his Norfolk living for one in Essex, and approved of his appointment as Chaplain to Frederick, Prince of Wales.

His University further honoured him by making him a Doctor of Laws.

In 1741, he received the Copley Gold Medal for his successful experiments, and when Westminster Bridge was built, Desaguliers' reputation as a scientist was so high that he was consulted by the authorities.

The building of the Bridge necessitated the demolition of his house in Channel Row, and he moved to Bedford Coffee House in Covent Garden.

Desaguliers was the first popular lecturer

on scientific subjects, and his discourses, which were made interesting by skilful experiments, were attended by the most learned men of his day.

Indeed, during a tour in Holland his lectures attracted the attention of such eminent contemporary scientists as Huyghens and Boerhaave.

Desaguliers was a voluminous writer on experimental philosophy, and in 1742 his dissertation on electricity won the prize of the Academy of Bordeaux for the best essay on the subject.

His contributions to masonic literature are to be found more in the ritual of the Order than in his published works, as the only masonic book with which his name is associated is *The Contributions of the Free-Masons; containing the history of the Fraternity*.

Desaguliers was an inventor as well as a writer, as he invented the planetarium, an instrument for determining the exact distance of the heavenly bodies, and he erected a ventilator, by order of what we would now call the Board of Works, in a room of the House of Commons.

One of his patents, a chimney funnel, brought Desaguliers into conflict with a well-known London Livery Company, the Tin Plate Workers.

He was Grand Master at the time, but the Guild was not influenced by this fact and passed a resolution indemnifying members who infringed his patent if they were proceeded against by the Grand Master. Unfortunately we hear no more of the matter, so either the Masonic Ruler was not in a position to defend his patent, or the Tin Plate Workers did not choose to offend him and bought what funnels they required from his agents.

According to the *General Evening Post*, of March 1st, 1744, Desaguliers died in his lodgings at Bedford Coffee House at the age of sixty-one, "a gentleman universally known and esteemed."

Desaguliers was, indeed, a prominent figure in the smart society of his day. Besides his appointment at Court, he was Chaplain to a crack cavalry corps, Bowles' Dragoons, now the 12th Royal Lancers. He was a bit of a wit, as the following anecdote reveals. Being invited to an illustrious company, one of whom, an officer, addicted to swearing in his discourse, at the period of every oath asked Dr. Desaguliers' pardon; the doctor bore this levity for some time with great patience, but at length silenced the swearer with the following rebuke: "Sir, you have taken some pains to render me ridiculous, if possible, by your pointed apologies; now, sir, I am to tell you, that if God Almighty does not hear you, I assure you I will never tell him."

Desaguliers was Grand Master soon after the birth of Grand Lodge and Deputy Grand Master in 1722, 1723 and 1725, but his services did not end there. He was a member of the original body which was appointed in 1725 to organize the General Charity, and five years later made the proposal that a standing committee should be formed to regulate and dispose of the funds; work, which as will be pointed out later, is to-day carried on by the Board of Benevolence.

Desaguliers was the first to propose a practical plan for the relief of Masons' widows and orphans as well as for helping distressed Brethren. His was the original proposal for appointing the Board of Grand Stewards. He was ever on the look-out to denounce those who, either in print or for their own personal benefit, "pretended to discover and reveal the Misteries of the Craft of Masonry."

Desaguliers has also to be credited with having defined the clothing and jewels of the Grand Officers.

His last outstanding service to the Fraternity was at the Feast of 1735, when, acting as Deputy Grand Master, he "earnestly recommended the preserving

proper Decency and Temper in the Management of Debates," and further promised Grand Lodge that if certain rules of conduct—and these rules are observed to this day—were followed, the Brethren "should all be heard to the Point in their turn, so that the Practice of the Grand Lodge in this Case might be a fitt Pattern to be followed by every private Lodge."

The minutes record that this proposition was received "with very great applause," and Desaguliers continued to render his invaluable services up to a year before his death nine years later.

He did much to make Masonry fashionable as he initiated into the Order Frederick, Prince of Wales, son of George II, and has well been described as the first "Prime Minister" of Freemasonry, for he was a fearless and far-sighted statesman and served the Fraternity "without fear, favour, affection, or the hope of reward."

Desaguliers had the double advantage of having undergone a training which stood him in good stead in his constructive and organizing work, and of having moved in circles where he had opportunities of advancing the interests of the "new" Society. But though he wore down opposition with his ever-ready tact, his fearless courage and perseverance, in the end he received neglect.

He certainly owed his success to his merits and not to his personal attractions. He was short and thick-set and his features were irregular.

His latter days are said to have been clouded with sorrow and poverty. De Feller, in the *Biographie Universelle*, says that he attired himself sometimes as a harlequin, and sometimes as a clown, and that in one of these fits of insanity he died.

Cawthorne in a poem entitled "The Vanity of Human Enjoyments" laments his fate in the following lines :

“ . . . permit the weeping muse to tell
How poor neglected DESAGULIERS fell !
How he who taught two gracious kings to view
All Boyle ennobled, and all Bacon knew,
Died in a cell, without a friend to save,
Without a guinea, and without a grave.”

But, as Mackey justly observes, the descriptions given by the French biographer and the English poet are both probably much exaggerated. Besides, his interment in the Savoy opposes the poet's account that he was “ without a grave,” and the terms of his will, which express the wish to “ settle what it has pleased God to bless him with, before he departs,” are quite inconsistent with the idea that he died in a state of utter poverty. Further, it is inconceivable that Alexander, his eldest son, who was then a beneficed clergyman, or Thomas, who was a captain in the artillery, not to mention John Theophilus, of whose circumstances we are left ignorant, would have left their father to starve in his lodgings or would have grudged him the privilege of a grave.

Desaguliers left three sons. The name of the youngest, Thomas, shines as brightly in the annals of the English army as his father's memory in the annals of English masonry.

Thomas Desaguliers entered the Royal Artillery just four years before his father's death and served throughout the War of the Austrian Succession, being present at the Battle of Fontenoy.

On his return to England, Captain Desaguliers was appointed Chief Firemaster and Superintendent of Woolwich Arsenal.

He inherited the scientific gifts of his father and became the first scientific maker of cannon and the first regular investigator of the powers of gunnery in England.

Desaguliers had a practical opportunity of putting his theories into practice at the Siege of Bellisle and

was wounded in action a few days before the capitulation of the fortress.

He again returned to Woolwich and continued his splendid services to his regiment by improving the artillery of his time.

In recognition of his scientific work, Desaguliers was elected a Fellow of the Royal Society nearly half a century after his great father had received that distinction. He was the first Artillery officer to receive the honour.

He died a lieutenant-general and his memory is revered in the great corps he served so well as "the scientific Desaguliers."

The General was the only one of the Doctor's sons who became a Mason. He was probably a member of the Lodge at the "Horn," and, as we learn from the *Constitutions* of 1738, constituted one of the "few brethren"—like Jacob Lamball—by whom the author of this great work "was kindly encouraged while the Book was in the Press."

Closely associated with Desaguliers was a very different personality—James Anderson, a pushing little presbyterian parson from Aberdeen, who, migrating like so many of his countrymen to London, became minister of a presbyterian congregation in Swallow Street.

He was transferred later on to another church in Lisle Street, Leicester Fields, and soon became well known amongst his co-religionists as "Bishop" Anderson.

He is described as a learned but imprudent man who lost most of his property on the bursting of the South Sea Bubble in 1720.

How and when Anderson entered Masonry is not known but it is generally believed that he was "made" north of the Tweed, and there seems little doubt that he borrowed certain words now in common use amongst Masons from Scots phraseology.

Anderson, like Desaguliers, was very fond of his

pen but his taste lay in the direction of history and genealogy.

I have already referred to his book with the imposing title, *Royal Genealogies ; or the Genealogical Tables of Emperors, Kings, and Princes from Adam to these times !*

In this book Anderson offered his services as genealogist to peers and great houses of the Britannic Isles, and he was commissioned by the Earl of Egmont to write a history of the House of Yvery. This work had to be withdrawn from circulation on account of disparaging remarks about the condition of the English peerage and the character of the Irish people, and much of the genealogical matter has been pronounced mythical. It was, however, his masonic writings which have given Anderson eternal fame.

The Constitutions of the Free-Masons containing the History, Charges, Regulations, &c., of the Most Ancient and Right Worshipful Fraternity was first published in 1723.

This book, which passed through several editions, was long recognized by English Freemasons as the standard code of its subject.

Anderson was, indeed, the first historian of Speculative Masonry, and though most of his story is merely didactic fiction it served its purpose by throwing a mantle of romance round what was really a prosaic body.

There seems to be little doubt, as will be pointed out later, that Desaguliers and Anderson, between them, were responsible for the modern ritual.

They were neither of them of English birth or parentage, and therefore their mode of thought was foreign to those they lived amongst. Yet it was these two men who were the first to guide the destinies of English-speaking Freemasonry, instilling into it that cosmopolitan spirit and freedom from religious prejudices which have preserved the Craft from

insularity and enabled it to become so popular throughout the world.

Dr. Anderson predeceased Desaguliers by five years as he died on the 28th May, 1739.

He had one of the earliest masonic funerals, and was laid to rest in Bunhill Fields, the historic cemetery of the London Nonconformists which had been rendered famous by the burial of such striking personalities as John Bunyan, Daniel Defoe, Susannah Wesley—mother of Methodism, and Isaac Watts.

Desaguliers, faithful and fraternal to the end, supported the Presbyterian's pall with "five Dissenting Teachers;" and "about a Dozen of Free-Masons encircled the grave, who, in a most dismal, solemn Posture lifted up their Hands, sigh'd, and struck their Aprons three Times in Honour to the Deceased."

However, one observant journalist noted that though the officiating minister "harangued on the Uncertainty of Life," it was "without one Word of the Deceased." Another London journal accounts for this, perhaps, by describing the minister as "a Person of great Learning and Ability," and saying that he was "reckon'd a very facetious Companion."

We have to take into account the character, career and great services of both Desaguliers and Anderson to understand fully the evolution of English Freemasonry. It has been well said that Anderson unconsciously anticipated the creation of a Grand Secretary, and Desaguliers that of a President of the Board of General Purposes, and the latter as guide and director of Grand Lodge in its earliest stage proved himself the Craft's first Grand Administrator, a title officially unknown, but, it has been suggested, worthy of creation.

Later on we shall see two other inspiring personalities appear on the scene.

Laurence Dermott, a house painter from Dublin,

became the life and soul of a rival body which soon emulated the senior Grand Lodge in power and importance, and the son of an English king, Thomas Dunckerley, whose zeal and devotion helped the premier Grand Lodge to withstand the remarkable activity of its competitor.

CHAPTER VIII

THE DEVELOPMENT OF DEGREES

" He must love wel God, and holy Church algate
And his mayster also, that he ys wythe.

The thrydde poynt must be severle.
With the prentes knowe hyl wele,
Hys master counsel he kepe and close,
And hys felows by hys good purpose ;
And the prevetyse of the chamber tell he no mon,
Ny yn the logge whatsoever they done
Whatsoever thou heryst, or syste hem do
Tell hyt no man, wheresever thou go ! "

Regius Poem (Old Charges).

UP till the formation of Grand Lodge, the method for the admission of new brethren into the Masonic fraternity was very simple. There was probably a prayer followed by the reading of the Old Charges, and then, after an obligation, the " Secret Signes and watch words " were communicated.

There may have been two grades, and it is possible that these were styled degrees.

This would be consistent with the practice in the other guilds, as a pamphlet of the year 1649 refers to the consitution of the Clothworkers' Company from 1508 as consisting of members divided into five " degrees."

The first degree was held by apprentices ; the second degree by journeymen free of the Company, who were styled Yeomen, or Batchelors. The third degree was conferred on a section of the Company called Householders. The fourth degree represented the main body of the Company who wore a Livery

consisting of a Gown and Hood. The fifth degree was only given to the governor of the Company for the time being, who was styled "Warden."

There was amongst English operative masons some sort of celebration when an apprentice had completed his period of servitude and he was admitted to full brotherhood.

In my own Guild, the Worshipful Company of Glaziers, on admission to the Livery the following Charge is delivered by the Master :

" You shall be a good and true Brother unto
THE WORSHIPFUL COMPANY OF GLAZIERS whereof
you are now a full Brother admitted.

" You shall keep to your Power all the lawful
Ordinances and Acts, made, or to be made, within
our Fraternity, as far as shall concern or belong
to your charge.

" All these duties, as much as in you is, you
shall well and truly on your behalf keep and
observe to your Power, as near as God shall send
you Grace."

Indeed, there can be little doubt that the old Scottish Lodges had even more simple methods of admission than the Livery Companies further south.

It is abundantly evident that the ceremony of reception was simplicity itself.

Until the middle of the eighteenth century initiations effected without the Lodge were freely homologated by Mother Kilwinning ; and it was only when the fees for such entrants failed to be forthcoming that abhorrence of the system was formally expressed, and its perpetuation forbidden.

Indeed, by the rules framed in 1765 of at least one lodge, ordinary members resident at a distance of " more than three miles from the place where the box is kept " were permitted " to enter persons to the Lodge." The practice which permitted one mason unaided to make another indicated the absence

of anything in the shape of an elaborate ritual and a desire to extend the membership of the Society which is difficult to understand now. Indeed, the best known authority on Scottish masonry speaks of the MASON WORD as the only secret which is ever alluded to in the Lodge Minutes of a date earlier than 1736, and this he believes to have been at times "imparted by individual brethren in a ceremony extemporized according to the ability of the initiator."

The English Masons holding as they did in their Society the prototypes of a professional body, the architects, and of a highly artistic class, the sculptors, held their heads high and may well have developed more elaborate safeguards to their secrets and loftier ideals than those adopted by the ordinary craft guild.

It was difficult for the tailor to spiritualize his scissors and his needle, or the butcher to find much moral teaching in his knife or cleaver, but it was different for men who claimed to be artists in stone.

Indeed, we know that at a very early date the masons applied their tools to their morals and drew a simple teaching from the square and compasses.

Moreover, the ordinary guilds made no real claim to remote antiquity.

The coppersmiths might endeavour to trace their descent from Tubal Cain, the first artificer in metals, and the weavers claim Naamah as their founder, but such claims were hardly regarded seriously and were certainly not supported by a craft legend or historical tradition handed down in writing from generation to generation.

Now this, as we know, was just what the Masons did possess.

They had a legendary history of patrons and founders and traced their descent from Egypt and the Patriarchs.

We may take it, therefore, that there were simple ceremonials in the old operative lodges, but a colourless ritual was not likely to appeal to men like

Desaguliers and Anderson who saw the possibility of developing the craft guild into a great esoteric society.

They set themselves to devise a suitable ceremonial for the admission of members ; and, as may be gathered from my brief sketch of these two remarkable personalities, it would be difficult to find men better qualified for the task.

Both were men of liberal education, both were ministers of religion and both were endowed with considerable literary skill.

Desaguliers had a scientific mind and remarkable vision.

Anderson was a publicist, and was gifted with a vivid imagination, especially in relation to historical detail.

They are credited to have had the assistance of George Payne, who is described as a learned antiquarian by Anderson, but we know very little about this early Grand Master. At any rate under skilful guidance a formal ritual was evolved.

The compilers may have found within the old lodges traditional teachings making use of symbols having no direct connection with the art of the builder.

The ancient mysteries and the Rosicrucian ideals would have come within the knowledge of men to whom mysticism obviously made a strong appeal.

The rough and perfect ashlar, the two pillars, the five and six-pointed stars and the point within a circle were familiar symbols in various forms of occult teaching.

Moreover, such emblems as the stream of water, the winding staircase and the secret chamber had been employed for conveying moral and philosophical lessons in the old systems long before the eighteenth century.

In addition, it is likely that the compilers found traditional allegories ready at hand in old documents.

The name of Hiram, the architect, was invested with a peculiar significance in the *Old Charges* as it was rarely, if ever, written and replaced by some other word such as Anon or Aynon.

This seems to indicate that the word itself was a guild password, and if this is so it may well have been associated with a parable designed to inculcate some eternal truth.

Six years after the formation of Grand Lodge, it was laid down in the *Constitutions* that :

“ Apprentices must be admitted Masters and Fellow-Craft only here (Grand Lodge), unless by a Dispensation.”

It seems clear, therefore, that at the beginning of 1723 there were only two Degrees, one for the “ Apprentices,” and the other for “ Masters and Fellow-Craft.”

Eight years later, there were three, but authorities are not agreed as to their exact relation to the original ceremonies.

It seems likely that the apprentices' ceremony was divided into two parts and that the second part became the least impressive of Masonic grades, the Fellow-Craft.

The Master's Part, under the skilful guidance of Desaguliers and his assistant, became the High and Sublime degree of a Master Mason.

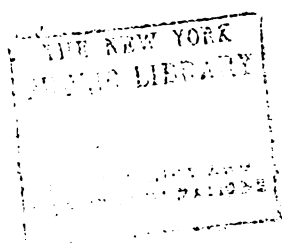
In all three ceremonies and in the beautiful little rituals for opening and closing the Lodge, traditional matter used in the operative lodges was probably utilized, but there can be little doubt that a great deal of material worked in was derived from outside mystical sources, and, as will be shown in Chapter XXV, from the writings of contemporary authors.

It has been suggested that one of the miracle plays so popular with the medieval guilds was employed, but if this is so the source has never been traced.

When the antiquity of the various degrees in



H.R.H. THE DUKE OF CONNAUGHT
GRAND MASTER OF ENGLISH FREEMASONS



Freemasonry is considered, it should be remembered that the whole of the ritual of the Craft, as we now understand it, developed during the eighteenth century.

If this is borne in mind, it is not surprising that soon after the establishment of the original grades we have hints of other ceremonies.

As has been pointed out by Vibert, their want would soon be felt. A ceremony symbolizing loss and substitution would have as its natural sequel another embodying the joy of gain and recovery.

Accordingly, soon after the first three degrees had been stabilized, we have indications of a further ceremony—the Supreme Order of the Holy Royal Arch.

This grade was at first restricted to those who had sat in the Chair of King Solomon, as from the earliest times rulers of lodges have been invested with special recognition by the Order.

There may indeed have been special ceremonies for their induction and some special means of recognition between them.

Apart from ceremonies, but having a great influence on their development, was the decision of Grand Lodge to throw open the doors of masonic lodges to all who acknowledged a Supreme Being, irrespective of class or creed.

There is no doubt that the medieval craft was Christian and Trinitarian, so a very far-reaching step was taken in 1723 when the first *Book of Constitutions* was published.

The very first Charge runs as follows :

“ A Mason is oblig'd by his Tenure, to obey the Moral Law : and if he rightly understands the Art, he will never be a stupid Atheist nor an irreligious Libertine. But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis

now thought more expedient only to oblige them to that Religion in which all men agree, leaving their particular Opinions to themselves ; that is to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd ; whereby Masonry becomes the Centre of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance."

There is abundant evidence that this undoubted innovation was not welcomed with anything like universal approval.

Indeed, the objectors had considerable grounds for their disapproval as a great deal of the ritual has a distinctly Christian association, and the language of the prayers, for instance, betrays a close acquaintance on the part of the compiler with the Book of Common Prayer.

It is probable that the old lodges of St. John's Masons who caused so much difficulty, as we have seen, by maintaining an independent existence, may have been influenced by this departure from what they regarded as an old landmark.

The admission of gentlemen of the Jewish Faith followed the removal of the Christian restriction in 1723. This caused further opposition as is seen from notices which appeared in certain newspapers, namely the *Daily Post* and *Fogg's Journal*, at the end of the year 1732.

In due course Orientals, whose religious opinions rendered them eligible under the new Charge I, were received into the Fraternity ; amongst the earliest was Brother Prince Omdat-ul-Omrah Bahadur, to whom further reference will be made.

The objectors, however, gradually came into line, and, as has been indicated elsewhere, Grand Lodge rapidly proceeded from strength to strength.

Its authority was soon acknowledged and its



influence felt all over the world, and the example of England was followed by the sister kingdoms and continental countries.

To-day there is hardly a member of the Order who would hesitate to express a feeling of gladness that enlightened Christian ministers of the eighteenth century were responsible for a change which extended the mysteries and privileges of Masonry to all who worship a Supreme Being under the comprehensive description of The Great Architect of the Universe.

CHAPTER IX

RIVALRY, REBELLION AND REUNION

" Good critics, who have stamped out poet's hope,
Good statesmen, who pulled ruin on the state,
Good patriots, who for a theory risked a cause."

ELIZABETH BARRETT BROWNING.

THE first Grand Lodge of England was a parochial body, and, indeed, was little more than a glorified Guild, as it merely sought to control the Craft in the cities of London and Westminster. It concerned itself very little with similar bodies in the Provinces, and I would again insist on the fact that there were not only individual Masons but lodges in London and Westminster, who, for various reasons, refused to acknowledge the self-constituted governing authority.

In various parts of the country, lodges existed which claimed as great, or greater, antiquity than the London lodges.

In the ancient cathedral town of Chichester one of those annual assemblies so characteristic of the Craft had persisted, but it was in the North of England that real rivalry manifested itself soon after the formation of the London Grand Lodge.

At York there was an old masonic society which had minutes of its proceedings from 1712, and which claimed to have been regularly constituted with a President and Deputy-President seven years earlier.

This ancient body referred to its ordinary meetings throughout the year as private "lodges." It was actively associated with the Saints John and called its meeting on June 24th a "General," or "St. John's

Lodge," and its meeting on December 27th "St. John's Lodge in Christmas."

The York craftsmen described themselves as "The Society or Fraternity of Freemasons" and when Anderson published his first Book of Constitutions in 1723, they proceeded to copy the London pioneers. We first hear of a Master instead of a President in 1725, and the next year not only were wardens appointed for the first time but a set of articles, or ordinances, were drawn up for the guidance of the Society.

The imitation went further as the title of the ruler was immediately changed to Grand Master, but this was not all, as the York Masons proceeded to claim a greater antiquity than their London brethren on the strength of references to York in the *Old Charges*.

The premier Grand Lodge was too preoccupied with its metropolitan interests to bother with what was happening even when the York Masons proceeded to call themselves the Grand Lodge of *All* England. Indeed, the Old Lodge at York and its Grand Master were recognized in the second edition of Anderson's *Constitutions*.

Though styling themselves the Grand Lodge of All England, the York Masons were not even supreme in the north as at Alnwick there was a Company and Fellowship of Freemasons which was working under a set of rules drawn up in 1701. This Company, like the London craft guilds, was governed by Wardens elected annually at Michaelmas, and it was at this yearly gathering alone that apprentices who had completed their servitude could be admitted.

This body was a survival of the old operative lodge as it was directly associated with the building trade, its apprentices were really learning their trade and its Fellows were working men.

The Lodge was moreover an actual mason's workshop, but—and this is a very interesting point

—the Lodge used a version of the *Old Charges* in its simple ceremonies.

This ancient Fraternity took on a speculative character in 1748 but did not long survive in its new rôle as we hear no more of it after 1757.

This independent and self-constituted lodge must not be confused with the present Alnwick Lodge which was duly warranted by the Grand Lodge of England in 1867.

In the County of Durham a similar lodge to the Northumbrian body was founded at Swalwell near Gateshead. This Lodge claims to have been founded by operative masons in 1690 and has records going back to 1725, showing that it was originally a mixed body. Non-operatives were admitted but they were carefully distinguished in the minutes from the operative fellows.

This body was granted a warrant by the London Grand Lodge in 1735, but made no changes in its rules or character.

This ancient lodge moved to Gateshead in the middle of the last century and stands to-day at the head of the nine lodges which flourish in this important masonic centre.

Although unable to gather under its wing the important independent lodges of the North, in the middle of the eighteenth century the York Grand Lodge actually invaded the territory of the senior Grand Lodge and established what was styled the *Grand Lodge of England south of the Trent*!

This curious body was formed by William Preston and some members of the Lodge of Antiquity who had got into trouble with the senior Grand Lodge. It disappeared in 1789 when Preston and his associates apologized to Grand Lodge, and, being restored to their privileges, were united with their brethren in the Lodge of Antiquity.

The York organization died out about the beginning of the last century but left a tradition and a

name still treasured in America, though virtually forgotten in the land of its origin.

In 1817 the Ridings of York were constituted into two Provincial Grand Lodges.

The Province of Yorkshire—North and East Riding—has over fifty lodges and is presided over by the Earl of Ronaldshay, formerly District Grand Master of Bengal.

The Province of Yorkshire, West Riding, has about 140 lodges and has at its head that gallant soldier and sportsman—the Earl of Harewood.

The premier Grand Lodge does not appear to have been seriously troubled by its York rivals but it was faced in 1753 by something in the nature of real rebellion.

We have seen that the Grand Lodge adopted at the outset a policy of religious toleration, and as early as 1775 the eldest son of a Mohammedan Indian prince was initiated by a Lodge at Trichinopoly.

Grand Lodge was so pleased with this nobleman's admission that he was presented by Grand Lodge with an apron and Book of Constitutions, which together cost £37 17s. 6d.

It is little wonder that the Grand Lodge took very little notice of what was going on in the Provinces as it was more troubled with active rivalry nearer home, when a series of events occurred which threatened the whole fabric of organized English Masonry.

To understand the trend of developments, it must be realized that Masonry in the sister kingdom of Ireland had developed on less aristocratic lines than in England.

A certain William Smith published a book called *The Freemasons' Pocket Book* in which was pirated a considerable part of Anderson's famous First Constitutions.

The book received the approval of the Irish

Grand Master and his wardens, and as the Constitutions were Anderson's private property this naturally put the "Bishop's" back up.

The Irish Grand Lodge came further into conflict with the premier Grand Lodge by invading its territory and warranting a Lodge at Norwich in 1745. Nothing is known of this Lodge, but it has been well said that its constitution points to the fact that the large number of Irishmen who migrated to this country in the second quarter of the eighteenth century either joined independent lodges or established new lodges of their own in direct opposition to the Mother Grand Lodge.

Moreover, the Irishmen who came to England at this period were mostly of the artisan class who undoubtedly found a more congenial atmosphere in the old lodges, where the operative element still prevailed, than in the bodies under the sway of the premier Grand Lodge which were attracting more and more of the educated and enlightened classes and developing new esoteric aims and ceremonies.

Open rebellion broke out in 1751 when a meeting of the independent masons—mostly, I am sorry to say, Irishmen—formulated Rules and Orders for a new body, "the Most Ancient and Honourable Society of Free and Accepted Masons." So in 1753, England possessed no less than four Grand Lodges, the premier Grand Lodge and the Grand Lodge of England south of the Trent in London, the Grand Lodge of *All* England at York, and this new rival, also in London.

The first secretary of the new Society was a John Morgan, said to have been a journeyman shoemaker.

He was succeeded in 1752 by Laurence Dermott who was born in Ireland in 1720. He became a Mason in 1740 and arrived at the Chair of Lodge No. 26, at Dublin, in June, 1746. He came to London and rapidly gained the confidence of the brethren who were setting up a rival organization to the Premier Grand Lodge.

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He has been well described as the most remarkable Mason that ever existed. "As a polemic," observes a judicious writer, "he was sarcastic, bitter, uncompromising, and not altogether sincere or veracious. But in intellectual attainments he was inferior to none of his adversaries, and in a philosophical appreciation of the character of the Masonic Institution, he was in advance of the spirit of his age."

Dermott although a most unscrupulous writer was a very worthy administrator. It has been said that in the former capacity he was the embodiment of the maxim, "*de l'audace, encore de l'audace, toujours de l'audace*," but in the latter the qualities he displayed were not to be found in any other member of the Craft who came either before or after him. In his offices as Grand Secretary and later as Deputy Grand Master, he was the life and soul of the body with which he was so closely associated. Apart from his personal magnetism, however, his wonderful success must be attributed to the influence of his facile pen.

The terms "Moderns" and "Antients" originated from Laurence Dermott who coined them to describe the Rival Masons. There is a lot in a good battle "cry," and much of the success of the Great Masonic Rebellion was due to Dermott's unequalled audacity in describing the new body as Antients, and stigmatizing the premier Grand Lodge as mere Moderns! By this clever choice of a label, and by claiming for his own Society derivation from the "Ancient Masons of York," he actually succeeded in placing the earlier body in a position of relative inferiority.

The curious fact is that Dermott's slogan passed into general use amongst the brethren of both Grand Lodges. It is true that the senior of these bodies occasionally protested against the use of expressions which implied their relative inferiority, but the epithets remained and are constantly to be met with in the minute books of lodges under the *older* system

where, apparently, they were employed without any sense of impropriety.

Dermott was a mere Master Painter, and it is recorded that when he became Grand Secretary, he had to work twelve hours a day for the master who employed him.

As time went on, his circumstances improved and he is described in the later records of his Society as a wine merchant. He also achieved educational attainments of no mean order. We learn from the Minutes of the Stewards' Lodge that on the 21st March, 1764, an Arabian Mason having petitioned for relief, the Grand Secretary conversed with him in the Hebrew language, "after which he was voted a guinea." He was also conversant with Latin, for when Grand Master Matthew, on being asked by him to name the text for a sermon on the 12th June, 1767, replied, "*In principio erat sermo ille et sermo ille erat apud Deum erat que ille sermo Deus*," the Secretary at once answered with a low bow, "*Fungor officio meo*."

Six years after his appointment, Dermott published a Book of Constitutions for the Antients, to which he gave the picturesque title *Ahiman Rezon; or Help to a Brother*.

By this time the "Antients" had a noble brother at their head, the Earl of Blesington, and, in his dedication to his Grand Master, Dermott says:

"At the request of several Worthy Free-Masons, I undertook to publish the following Sheets, wherein I have endeavoured to let the young Brethren know how they ought to conduct their Actions, with Uprightness, Integrity, Morality, and Brotherly Love, still keeping the ancient Land-Marks in View.

"On the Perusal, Your Lordship will find that the Whole is designed not only for the Good of the Fraternity, but also to shew the mistaken

Part of the World, that the true Principles of Freemasonry are to love Mercy, do Justice, and walk humbly before God."

The "Antients" waxed in power and importance, and their success must be attributed to Dermott, who was their guiding spirit. With remarkable vision he adopted the idea of travelling lodges which carried the flag of the Antients to every quarter of the globe.

His exertions never flagged, and when the time came for a union with the premier Grand Lodge, the Antients' Lodge, which was the younger institution, was not only able to hold its own in the negotiations, but to secure the continuance of many of its distinguishing features.

Lord Blesington was succeeded by the Earl of Kelly in 1760 and in 1767 by the Hon. Thomas Matthew, Provincial Grand Master of Munster.

Four years later the third Duke of Atholl was elected Grand Master. The Duke became Grand Master Mason of Scotland in 1772, and Dermott, as at all other stages of his career, probably made the best of his opportunities; doubtless so sagacious a ruler of men must have been fully alive to the importance of securing the friendship of the masons in the Northern Kingdom.

The third Duke of Atholl was succeeded by the fourth Duke, who, with the exception of a period of ten years during which Lord Antrim occupied the throne, ruled over the Antients until the Union.

The Dukes of Atholl had such a long association with the Antient Grand Lodge that the Lodges under their jurisdiction were known as "Atholl Lodges" and are so described to this day.

The "Moderns" and the "Antients" fought an ever-fluctuating and often furious battle for more than fifty years.

The Duke of Atholl was succeeded by His Royal Highness the Duke of Kent, the father of Queen

Victoria, who had been the Provincial Grand Master of Canada.

Meanwhile the Moderns had been even more successful as they had secured the Duke of Sussex as their Grand Master.

At last the fratricidal struggles ceased, and on St. John's Day, December 27th, 1813, under the ægis of the Duke of Sussex the two Grand Lodges were united into one fraternity as the United Grand Lodge of Antient Freemasons of England.

Another rebellion occurred after the Union in 1822. Some Liverpool brethren gave trouble and when they were suspended set up a separate organization, which they called the Grand Lodge of Wigan, for Liverpool and adjacent places. From existing records it appears that this "Grand" Lodge maintained its existence right up to 1866, but in that year had only one Lodge—styled Lodge of Sincerity, Wigan, No. 1—on its Register.

There are no Grand Lodge records after 1866, but Sincerity Lodge carried on as an independent Lodge at Wigan until 1913, when it was received into the United Grand Lodge of England with the Number, 3677, dating from that year.

CHAPTER X

MONARCHS AND MASONRY

"Thys craft com yn to englond as I now say
Yn tyme of good Kyng Adelstons day.

Thys goode lorde loued thys craft ful wel
And pposud to strenthyn hyt every part
For dyvers defectys that yn ye craft he fonde
He sende aboute yn to ye londe
After alle ye masons of ye crafte
To come to hym ful euene stragfte
For to amend these defaultys alle
By good counsel ef hyt mygthe falle
A semble thenne he (them) let make
Of dyuers lordis yn here state.

To ordeyne for these masons astate
Ther they sougten by there wytte
How they mygthyn goueren hytte."

Regius Poem.

FREEMASONS have always stoutly maintained that Kings and Princes have been interested in their Craft from the earliest times. Indeed, they hold that to so high an eminence has the credit of the Craft been advanced that in every age monarchs have been promoters of the art, have not thought it derogatory to their dignity to exchange the Sceptre for the Trowel, have patronized Masonic mysteries, and joned in Masonic assemblies.

This is no idle boast. Apart from the long list of Eastern and Western potentates which Dr. Anderson incorporated in the Second Book of Constitutions as patrons of Masonry, the *Old Charges* claim Nimrod, the mighty hunter, King David, Charles Martel, the

grandfather of Charlemagne, and the Saviour of Christendom, Ethelbert, and Athelstan to whom the *Regius Poem* devotes the lines I have placed at the head of this Chapter.

Of course most of these associations of the apron with the regal purple are mere legends, and apart from the apocryphal reference to Henry VI, we have to come down to Stuart times for associations of the crown and the trowel.

Historians say that James I and Charles II *may* have joined the Craft, and it seems pretty certain that the Young Pretender was a Mason, notwithstanding an alleged denial by Charles Stuart himself. He is stated to have actually been master of a lodge at Rome, and a Lodge or Chapter of the Rose Croix at Arras claimed him as the grantor of its warrant ! - He was certainly at one time believed to be the unknown master of the curious rite of Strict Observance.

Turning for the moment from English to continental sovereigns, we find a goodly company.

There are no less than nineteen separate records ranging from the years 1799 to 1829 which testify to the initiation of the great Napoleon. The name of the Lodge which had the honour of admitting this great soldier is unknown but it is stated to have been most probably an Army Philadelphie Lodge.

This may well have been the case, as under Napoleon Freemasonry increased by leaps and bounds not only throughout the Empire but in the Grand Army, as a list published in 1814 showed no less than sixty-three lodges and twenty-four chapters in the infantry, and seven lodges and two chapters in the French Cavalry, and lodges were convoked for no other purpose than to celebrate the victories of the adored Emperor.

Even the orators ceased to confine themselves to Masonic themes in order to vaunt the majesty and power of the French Army and its idol.

It is pretty clear that the astute Emperor did not

wish to incur the ill-will of a numerous and powerful institution, and therefore resolved to make it subservient to his interests, and to keep it under the control of his most trusted Ministers. The result was that everyone who wished to please the Emperor became a Freemason, and the highest officials were soon made members and Officers of the Grand Orient.

Napoleon's great Masónic Marshal, Joachim Murat, when he became King of Naples was proclaimed Grand Master of a Grand Orient which was established there.

Prince Joseph Buonaparte accepted office as Grand Master at the direct request of his brother. When he was made King of Spain in 1808, Spanish lodges under the Grand Orient of Spain sprang into existence almost like mushrooms.

Jerome Buonaparte, when King of Westphalia, is said to have been ruler of the Craft, and Eugene Beauharnais, when he was Viceroy of Napoleon's Kingdom of Italy, was appointed Grand Master of the Grand Orient constituted at Milan in 1805.

After the Fall of Napoleon, the rulers of France were little concerned with the struggles for supremacy between the Grand Orient and the Supreme Council until the accession of Napoleon III who certainly took an active interest in masonic affairs. Owing to trouble as to the election of a Grand Master, he published the following decree in January, 1862 :

“ Napoleon, by the grace of God, . . . whereas, etc.

Art. 1. The Grand Master of Freemasons in France, hitherto elected every three years according to the statutes of the Order, is now appointed directly by me for the same period.

Art. 2. His Excellency, Marshal Magnan, is appointed Grand Master of the Grand Orient of France.

Art. 3. Our Minister of the Interior is charged with the execution of this decree. Given at our palace of the Tuileries, 11th Jan., 1862. Napoleon."

In view of the number of Papal Bulls which have been directed against Freemasonry, it is somewhat surprising to find that even wearers of the triple diadem have been claimed as wearers of the apron.

Benedict XIV and Pius IX enjoy this distinction.

A romantic account of the initiation of the liberal Czar Alexander I has been published but it has not been accepted by serious historians.

In 1762, Adolph Fredrik, King of Sweden, became Protector of the Craft. He was succeeded by Gustavus III who linked the masonic fraternity close to his throne. He is charged with having made use of Freemasonry for political purposes, employing it to bring to the fore talented men of humble birth who were devoted to their Grand Master. In no other country, however, has the Craft been in such intimate contact with the Royal Family or so directly controlled by the Sovereign; the result has been that it has acquired the aspect of a State institution, a character which it now possesses in the highest degree.

Gustavus was succeeded by his uncle, Charles XIII, Duke of Sudermania, as Grand Master.

He added further to the national character of the Fraternity by instituting on May 27th, 1811, the Civil Order of Charles XIII, to be conferred on thirty members only of the 10th degree of the Swedish Rite, whereof twenty-seven must be laymen and three in holy orders. The King himself is the Perpetual Master of the Order. The insignia consists of a red enamelled cross, surmounted by the royal crown, worn round the neck suspended from a red ribbon, and a smaller but similar cross, without the crown, worn, like the stars of Orders, on the left breast.

The introduction of Freemasonry into Prussia may be attributed to Frederick the Great, who entered the Order in a most romantic way. His father had conceived a great aversion for the Craft, and when, on a visit with the Crown Prince Frederick to the Prince of Orange at Loo, the conversation took a Masonic turn, the King attacked the Order violently. Count Albert Wolfgang of Lippe-Bückeburg defended it so successfully, however, that he created in the Crown Prince a desire to join the Craft. Under the circumstances, great secrecy was essential in carrying out the project. Count Albert undertook the arrangements and it was decided that the ceremony of initiation should take place in Brunswick, where the King had announced his intention of visiting the annual fair.

The ceremony was confided to the care of Von Oberg, Master of the then anonymous Lodge in Hamburg. In the night of August 14-15th, 1738, the Prince and Count Wartensleben, who joined him as a second candidate, came to the hotel where the Hamburg brethren were staying. After midnight the two candidates were received in due form, no difference being made with regard to the Prince in accordance with his express wish. The brethren then returned home as quickly as possible, because, as Bielfeld wrote, "there is here one crowned head too many, who, if he discovered that we had initiated the Prince, his son, might in his ill-humour fail in the respect due to the Most Worshipful Masters."

At his father's death in May, 1740, Frederick openly acknowledged himself as a Mason, and on June 20th of the same year presided over a Lodge in the Royal Palace of Charlottenburg.

Immediately after his accession, he empowered the secretary of his Lodge, a man named Jordan, to create a Lodge in Berlin for the convenience of the many Masons there resident. The first meeting of this Lodge was held on September 13th, 1740, and

the Lodge took the name of "The Three Globes." This Lodge, which became the Grand Lodge of the same name, was founded simply on the King's authority who had assumed from the first all the privileges of a Grand Master in his own dominions.

Since the death of Frederick, his successors—with the exception of Frederick-William IV and William II—have all followed in the footsteps of their illustrious ancestor.

It was a great relief to many of us during the War to feel that the Kaiser was not a Mason.

In 1792, King Christian officially recognized Freemasonry in Denmark and since his time every Danish Sovereign has been a member of the Craft.

In 1731, the Duke of Lorraine—afterwards Francis, Emperor of Germany—was made a Freemason at the Hague, according to Anderson, and Desaguliers is said to have acted as Master of the special Lodge formed for the purpose. The Duke came to England the same year and was present at a special meeting of the Maid's Head Lodge at Norwich in October. The Lodge was held at Houghton Hall in Norfolk where the Duke was staying as the guest of Sir Robert Walpole.

Apart from the Duke of Lorraine, whose dramatic entry into the Craft has been recorded by Anderson, two Dutch Princes have ruled over the craft, namely Prince Frederick Wilhelm Karl who reigned as William II and had been admitted to the Order, and Prince Alexander, his grandnephew.

On May 19th, 1856, the Grand Lodge of Holland celebrated its centenary and in 1866 the jubilee of Frederick's Grand Mastership. On this occasion the Prince presented, for the use of the Brethren, the unique Masonic library of the late Dr. Kloss, which he had bought entire at the cost of £3,000. The brethren showed their appreciation of this truly royal gift by founding an orphanage for Freemasons' children. This institution was

opened in 1869, and the munificent Prince presented them for the purpose with a house and other appurtenances of his own at The Hague.

The Prince celebrated his sixtieth year of office in 1876, and died in 1881 at the age of eighty-four. He was succeeded as Grand Master by his grand-nephew, Alexander, Prince of Orange in 1882, who unfortunately died in June, 1884 at the early age of thirty-three.

Dom Pedro, Emperor of Brazil, was initiated in Rio de Janeiro in 1821 and was immediately proclaimed Grand Master, but under the conviction that the Masonic associations were mere political *coteries*, he ordered their meetings to be discontinued in 1822.

In 1828, Ernest Augustus, Duke of Cumberland, became first Grand Master of the Grand Lodge of Hanover. In 1837, on the death of King William IV, the Duke succeeded to the throne, as owing to the Salic Law, Queen Victoria was not eligible.

His son, who succeeded as George V of Hanover, became Grand Master in 1857.

Before returning to our own country, it is interesting to pass to Africa and find the Arabs of Algeria taking an intelligent interest in Freemasonry.

The heroic Emir, Abd-el-Kadr, was a prominent example of Mohammedan princes who have "not thought it derogatory to their dignity to exchange the sceptre for the trowel, have patronized our mysteries and joined our assemblies."

But notwithstanding so many claims to the contrary, there seems no sort of doubt that it was not until the time of George II that England's Royal Princes began to be interested in the Masonic Order.

Desaguliers initiated into Freemasonry, as we have seen, no less a personage than Frederick, Prince of Wales, the father of George III. Three of Frederick's sons, the Duke of York, the Duke of Gloucester and

the Duke of Cumberland, were initiated in 1766 and 1767.

The Duke of Cumberland became Grand Master of the "Moderns" in 1782. The example of his uncles was followed by the Duke of Clarence, afterwards William IV, and by the Prince of Wales and his favourite brother, the Duke of York.

In 1790, the Prince of Wales succeeded his uncle, the Duke of Cumberland, as Grand Master of the "Moderns."

The presence in the Order of the "First Gentleman of Europe" and the popular Commander-in-Chief must have given a great social fillip to Freemasonry.

Notwithstanding this fact, an English Lodge had not the privilege of admitting the younger brother of the Prince of Wales—Prince Edward, Duke of Kent.

This keen soldier, who was destined to play a part in the union of the English Grand Lodges and to be the grandfather of two Grand Masters, was made a Mason at Geneva.

His example was followed by his brother, the Duke of Sussex, who was initiated at Berlin.

In all no less than six of the sons of George III became Freemasons, and it was largely due to the influence of the Royal princes that Freemasonry attained immunity from the Secret Societies Act of 1799.

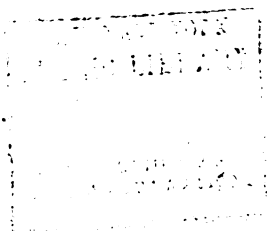
Under the patronage and happily-inspired efforts of the two Royal brothers, the Dukes of Kent and Sussex, the Freemasons were firmly moulded into one homogeneous whole, and thanks to the wise administration of the united body its history has been kept free from any revival of old animosities.

The Duke of Sussex remained at the head of the United Grand Lodge until 1843. He governed wisely and judiciously and by the time his grandnephew, the grandson of the Duke of Kent, Albert Edward Prince of Wales, joined the Order he followed what



Photo : Vandyk

H.R.H. THE PRINCE OF WALES
ENGLISH AND SCOTTISH APRON MAN



had become a regular custom of our English princes.

The future King Edward VII was, as we have seen, the third Prince of Wales to be initiated into Freemasonry and the second to be a Grand Master.

He was initiated in 1868 at the age of twenty-seven by Charles XV, King of Sweden, who was assisted in the ceremony by his brother who later on became King Oscar II.

On September 1st, 1869, the Prince was elected a Past Grand Master at the largest gathering of Freemasons which had assembled up till that auspicious date.

Brother His Royal Highness the Prince of Wales, wearing a simple Master Mason's apron, waited outside the door of Grand Lodge until his election had been confirmed. When this formality had been complied with, the new Past Grand Master was admitted and invested by the Earl of Zetland who was Grand Master at the time.

The Prince acknowledged his reception in the following historic words :

" Most Worshipful Grand Master, Deputy Grand Master, Grand Officers of Grand Lodge, and Brethren, allow me to tender you my warmest and most sincere thanks for the great honour you have conferred upon me this evening. For a long time past it had been my wish to become a Freemason and a member of the antient Craft, and although, Brethren, I was initiated in a foreign country I at the time felt, and you will all agree with me, that Freemasonry is one and the same in all countries.

" You are all fellow-craftsmen, and I can assure you I feel it a great honour to be here to-day and to be admitted into the Grand Lodge of England. Allow me once more, Most Worshipful Grand Master, to thank you for the kind words you have spoken,

and the Brethren, for the kind and cordial manner they have received me here this evening."

In 1874, the Prince was elected successor to the Marquess of Ripon as Grand Master.

Unlike so many of his Royal predecessors, the Prince proceeded to take a really active interest in the Craft. He became Master of the Prince of Wales Lodge, No. 259, and the Royal Alpha Lodge in London and the Apollo Lodge, which is so closely associated with Oxford University.

The future King conferred special honour on two of these Lodges by initiating his brother, the Duke of Connaught, in the Prince of Wales Lodge, and his eldest son, Prince Albert Victor, in the Royal Alpha Lodge.

The Grand Master's youngest brother, Prince Leopold, Duke of Albany, was initiated in the Apollo Lodge and passed the chair of his mother lodge, and of the Lodge of Antiquity, and the Westminster and Keystone Lodge. He became Provincial Grand Master of Oxford; but his beautiful and promising career was cut short by his death in 1884.

The accession of Albert Edward, Prince of Wales, to the Masonic Throne inaugurated what has been well described as the golden era of British Freemasonry. From that day onwards, the Craft extended the area of its usefulness in a manner and to an extent unprecedented in the history of the Order in any other part of the world.

During the life of King Edward something like two thousand new lodges were consecrated, but this is not all; the Order has progressed upwards as well as onwards.

Masonry has shared the improvement in the whole tone of society in the last sixty years. To-day a man may not only be rightly proud of the Order, but proud of himself for belonging to it. The Fraternity may well exist, as it claims, for the dissemination of

light, but none the less its ideals have had to survive the rays of a fierce light beating upon them.

For some reason, Freemasonry which has been so closely associated with his Royal ancestors, his father, his uncles and his brother, has made no personal appeal to King George V.

But His Majesty has realized to the full its value. He has done more than become merely a member of the Craft for he has become our Royal patron and has given his sons to the Order.

Our future King, His Royal Highness Edward Prince of Wales, was initiated in May 1919, and in October 1922 he was invested and installed as Senior Grand Warden of England. He is now Provincial Grand Master of Surrey.

The Duke of York and Prince George have followed the example of their brother.

The Duke of York is Provincial Grand Master of Middlesex and Prince George is Grand Senior Warden.

In addition, the King's cousin, Prince Arthur of Connaught, is Provincial Grand Master of Berkshire.

At the Dedication of the Masonic Peace Memorial on the 19th July, 1933, four Royal princes stood round the Grand Master when he dedicated this wonderful building.

It must have been with real pride that the Duke sent the following telegram :

To His Majesty the King :

Six thousand Freemasons assembled at the Dedication of their Peace Memorial Building in London desire to express their loyal devotion to your Majesty's Throne and Person. It is their earnest prayer that Almighty God may bless your life with health and happiness.

ARTHUR,
Grand Master.

It was certainly with deep feelings of loyal devotion to the Throne and Person of their Sovereign that

the brethren heard the following reply from His Majesty :

Field-Marshal the Duke of Connaught, Grand Master.

I am deeply touched by the affectionate and loyal message which you have addressed to me on behalf of the 6,000 Freemasons assembled at the Dedication of their Peace Memorial in London. Please express my warm thanks for their greetings which I greatly appreciate.

The completion of the new Masonic Hall, of which you, as Grand Master, initiated the idea, must indeed be a cause of much satisfaction to you and your fellow Masons.

It is my earnest hope that this Hall may for ever stand as a monument to that public spirit and comradeship which united Freemasons to see that the names of their Brethren who made the supreme sacrifice in the Great War should never be forgotten.

GEORGE, R.I.

A message such as this from the great Sovereign whose proudest title is "The People's King," is a fitting conclusion to a Chapter which has shown that not the least remarkable of the achievements of the Craft has been—and is to-day—the close association between Monarchs and Masonry.

CHAPTER XI

KEYSTONE, MARK AND ARK

“ Have we mark’d well, Great Overseer ?
A work to last beyond all time
Each his allotted task fulfill’d,
The glory and the praise be Thine.

In this degree we find the truth,
On earth below, in heaven above,
The Corner-stone of every work
Should be unselfish, lasting love.

Still will we work, and working pray,
Trusting that in a better land
Our mystic Key-stone may be raised
And fitted by Thy Master Hand.”

THE old operative masons adopted marks to distinguish their individual work which they placed on the stones they had prepared for building.

This use of marks was not peculiar to masons as in olden times merchants, ecclesiastics, and other persons of respectability, not entitled to bear arms, adopted marks which were used in much the same way as modern trademarks. Merchants were allowed to bear the first letters of their names and surnames interlaced with a cross. In the yard, or garden, of the convent of the Franciscans, or Greyfriars, now called the *Howff* of Dundee, may still be seen many tombstones ornamented with these mercantile emblems and monograms, those of burgesses bearing in many instances carvings of objects illustrative of their crafts or callings. Thus, the scissors, or goose, is found on the tomb of a tailor ; the glove, on that of a skinner ; the hammer and crown, or anvil, on that

of a blacksmith ; the loom, or shuttle, on that of a weaver ; and the compasses and square on that of a mason.

The Irish operative masons developed this idea as they had not only private marks but a dialect of their own, which, it is said, survived till the last century.

There can be little doubt that in operative lodges a mark was allotted to each Fellow on completion of his term of servitude as an apprentice. These marks are to be found in most of the ancient buildings, in the erection of which the old Masonic guilds were concerned. Great numbers of these marks have been published and are to be found in the transactions of the Lodge of Quatuor Coronati, as well as those of other literary bodies of the Fraternity. In fact it has been well said that the discovery of these marks seems to be to many of the Brethren as much of a delight as the discovery of new asteroids and new comets is to the astronomer.

It may well be that the adoption of his mark was associated with a formal ceremony, but, be that as it may, the custom of selecting a Mark was common to the members of all, or nearly all trades.

“ The day that a prentice comes under the Oath, he gets his choice of a mark *to be put upon his tools*, by which to discern them. . . . Hereby one is taught to say to such as ask the question—Where got you this mark? *A. I laid down one, and took up another.*” (“ A Mason’s Confession,” *Scot’s Magazine*, 1755, p. 133.)

The degree of the Mark, however, has not been traced further back than 1774, when it was worked in what is now the “ Marquis of Granby Lodge,” No. 124, Durham. In 1773 the Order of Heredom was worked in the same Lodge.

The first mention of the *degree* in any Scottish records is found in the minutes of the Banff Lodge

for 1778 when the *degree* of "Mark Man" was conferred on Fellow Crafts, and that of "Mark Master" on Master Masons.

Lyon has recorded his belief that the Mark degree was introduced into Scotland late in the eighteenth century. It was really a prerequisite to the reception of other steps—called "high degrees"—which were entering the curriculum of some Lodges. The same practice may have prevailed in the Durham Lodge in 1773-4 as Dr. Oliver records,

"from the legend and general construction of the (Mark) degree, it may be fairly classed with Ineffable Masonry, which was fabricated on the Continent after the revival in 1717." (*Illustrations of Masonry*, edit. 1861, p. 482.)

Lyon says that the Mark degree "appears not to have been worked by the Lodge Journeymen till about 1789; by Mary's Chapel, not till 1869; by Kilwinning, never."

Modern Masons have invested the Operative Masons' mark with a religious and symbolical meaning, and a beautiful ceremony has developed in the course of which the candidate chooses a mark by which he can be distinguished. Certain rules are laid down as to the character of the Mark which must be such that an operative mason could place it on his perfect ashlar.

The legend of the degree is singularly interesting and instructive.

It hangs round the lines in the 22nd verse of the Hundred and Eighteenth Psalm, quoted by our Lord Himself in the Gospel of St. Luke: "The stone which the builders rejected is become the head of the corner."

The story is developed in a dramatic manner, and its teaching is so simple and so direct that it appeals to those who find some of the esoteric truths of Freemasonry difficult to understand.

It made a great appeal to the Indian Brethren with whom I was associated for many years, and, next to the Craft, is undoubtedly the most popular grade of Masonry in Eastern lands.

It must be understood that the degree consists of two grades, Mark Man and Mark Master, and that the conferring of the Mark is a comparatively minor part of the modern ceremony.

The essential feature of the degree is the Keystone which plays the same part in the Mark as the Square in Craft Masonry.

The distinguishing badge of a Mark Mason is this beautiful emblem, and the teaching of the Degree has never been more eloquently stated than by an American Brother in the following lines :

“ Often what is heresy in one age is found to be truth in another. Now it is the philosophy of Socrates, now the keystone of all religion worth the name, the Fatherhood of God and the Brotherhood of Man, now it is the Copernican system as revived and proved by Galileo, now the theory of steam as a mighty factor in the development of commerce and industry, now that declaration of human rights, which is the keystone of our whole political and social system.

“ Not one of these keystones but was rejected at the first, aye, and often the presenters and prophets themselves. Socrates poisoned, the Son of Man crucified, Galileo condemned and his work burned, locomotion by steam scientifically proved to be impossible, the first railways torn from their bed, the founder and first disciples of a great school in the healing art ostracized, the first advocates of civil liberty mobbed—but in vain. In each case the keystone, though rejected at

first, was afterwards eagerly sought and 'applied to its intended use,' binding together some arch in the great temple of human progress, adding something to the strength, glory, and beauty of the fabric, something to the enlightenment and welfare of mankind, and bringing home to every honest heart the comforting and inspiring conviction that truth is mighty and will prevail."

Prior to the Union of the "Antients" and "Moderns" in 1813, the Mark degree was worked in the old Atholl lodges and under the so-called Grand Lodge of *All* England at York.

In Scotland the Royal Arch chapters adopted the Degree as a preliminary grade to exaltation. In 1857, a number of Mark Masons, who were anxious to regularize the degree, obtained a charter for a Mark Lodge from the Bon Accord Chapter of Aberdeen. This procedure was irregular as the Grand Royal Arch Chapter of Scotland controlled the Degree and should have granted this Charter ; so it was rescinded.

Notwithstanding, the Degree grew in popularity, and by 1855 an agitation was started for official recognition of the grade in England, as although it was not included in the degrees accepted by the United Grand Lodge it continued to be worked in a number of lodges especially those in the North of England, who regarded it as a part of the old York Masonry.

The upshot was that in 1856, it was actually resolved by the Grand Lodge that the Degree should form part of Craft Masonry ; that it could be conferred by all regular Warranted Lodges, under regulations prepared by the Board of General Purposes, and approved and sanctioned by the Grand Master.

At the next Quarterly Communication, however, doubt was cast upon the legality of the resolution as

certain brethren held that it infringed the Articles of Union ; so the Minutes relating to the Mark Degree were not confirmed.

The Mark Masons were, however, determined that their beautiful degree should live ; so, only three months later, the Grand Mark Lodge was formed by a meeting of existing Mark Lodges in an exactly similar way to the first Craft Grand Lodge in 1717.

The Grand Mark Lodge proceeded to adopt methods of local government on the same lines as the Craft, and generally speaking its Provinces and Districts are co-terminous with those of the Craft Grand Lodge.

At first there was some jealousy, or shall we say irritation, in Freemasons' Hall at the formation of a new Grand Lodge, but this soon passed as a large number of eminent Craft Masons proceeded to join the Mark Lodges.

Amongst them was that popular prince, the late Duke of Albany, who placed, so to speak, the coping stone on the popularity of Mark Masonry by advancing the Grand Master of the Craft, H.R.H. the Prince of Wales in October, 1883.

The same year the future King Edward was admitted as a Past Grand Master and in the following year he accepted the office of Grand Master.

During the last fifty years the Grand Mark Lodge of England and Wales and the Dominions and Dependencies of the British Crown has gone from strength to strength and is a very flourishing Masonic institution with its own Grand Lodge Building, Benevolent Fund, and the like.

The Mark Grand Lodge has shared the good fortune of the Craft Grand Lodge in being served by a hierarchy of devoted staff officers, but was particularly lucky a few years ago in securing as its Grand Secretary that distinguished soldier and able administrator, Major T. G. Lumley Smith, D.S.O.

Under his able guidance, the bonds between the

Grand Lodge and its Mark sister have been drawn closer so that the warmest fraternal relations exist between the two Grand Lodges.

Many Provinces and Districts have the same Provincial or District Grand Master in the Mark and in the Craft, and the Provincial Grand Master of Cornwall and one of the keenest of Mark Masons is no less a personage than Sir P. Colville Smith, the Grand Secretary himself.

Indeed the possession of the Degree is well-nigh essential to the Mason who intends to travel, as in Scotland, Ireland and the United States the adoption of his mark forms part of the Royal Arch ceremony, so that an English Royal Arch mason who has not been advanced cannot enter an American Royal Arch Chapter !

To Masons anxious to take part in the ceremonies, a Mark Lodge offers advantage over a Craft Lodge as there are more officers.

A special feature of the lodge is presence of what are called " Overseers " who have very important and dramatic duties to perform.

These officers rank just below the Wardens, and their presence enables the Grand Mark Lodge to have a grade of Grand Officers unknown in the Craft.

In compliment to their important functions, they wear the badge of the All-Seeing Eye and enjoy the title of Very Worshipful which in the Craft is reserved for acting and past Grand Chaplains, Grand Registrars, Grand Secretaries, Grand Directors of Ceremonies and Presidents of the Board of General Purposes.

The Mark degree, like the Craft degrees and the Royal Arch, is open to men of every class and creed who acknowledge a Supreme Being, and who will respect an obligation taken on a Volume of the Sacred Law.

Its lesson is that fraud and hypocrisy can never succeed, and he will indeed be lacking in faith and

feeling who cannot appreciate the depth and grandeur of the Divine promise brought out in the ceremony : " To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

Under the direct control of the Grand Mark Lodge is an interesting and ancient degree called " The Royal Ark Mariner." A very old ritual of this degree is worked in Scotland under the Supreme Royal Arch Chapter. This ritual is in archaic but attractive verse, and there are traces of an origin north of the Tweed.

It was doubtless of this ancient body that Anderson was thinking when he remarked in his *Book of Constitutions* that, " The first name of Masons, according to some tradition, was Noachidae."

The Leicester Lodge of Research possesses an Ark Mariners' Certificate dated 1802, which reads as follows : " In the name of the Omnipotent God, who created the earth and the waters. This is to certify that the bearer hereof, our beloved Brother and Companion, Henry Davey, has been regularly admitted to the most ancient degree of Royal Ark Mariner, during the time of a just and lawful launch, he having by Faith and Courage approved himself worthy of the same. We therefore recommend him to the countenance of all Royal Ark Mariners on the surface of earth and waters."

The degree has had a somewhat fugitive history, and, in addition to being worked in regular lodges, was conferred in all sorts of irregular ways until 1871 when it was adopted by the Grand Mark Lodge.

All candidates for the grade must be Mark Masons, and all Royal Ark Mariner lodges must be moored to Mark Lodges.

The Ark Lodges bear the number of the Mark Lodge in the same manner as English Royal Arch

Chapters bear the numbers of the Craft Lodges to which they are attached.

The legend of the Degree deals with the story in Genesis of the deliverance of Noah and his family in the Ark at the time of the Great Flood.

The Master of an Ark Lodge is styled Worshipful Commander Noah and the Senior and Junior Wardens, Japheth and Shem respectively.

The remaining officers bear the titles familiar in Craft Lodges.

The omission of the second son of Noah would appear to have reference to the curse which was laid on the sons of Ham, but it is a bit difficult to understand why Noah's youngest son is given the principal office.

It has been suggested that the old prophecy, "Japheth shall dwell in the tents of Shem," may have influenced the inventive genius who devised the curious ceremonial of the Degree, but at any rate primogeniture was hardly an established doctrine in the days of Noah.

The language of the ritual has a marked nautical tinge, and the Degree stands out amongst all the grades of Freemasonry as it is the only ceremony in which the Sacred Writings do not find a place on the pedestal.

This is accounted for by the fact that at the period dealt with in the story of the Ark, the Sacred Volumes of the various Faiths were not in existence.

I introduced a Royal Ark Mariner Lodge at Amballa nearly forty years ago, and this fact led to amusing incidents when we first essayed working the degree.

My Senior Warden was a gallant but not very highly educated Battery Sergeant-Major of the Horse Artillery, and at the part of the ritual where he was asked to explain the absence of the Sacred Writings he was at a loss to know what the initials S.W. stood for, so solemnly replied to the question

by stating that at the period to which we deduce the origin of this degree the Senior Warden was not in existence.

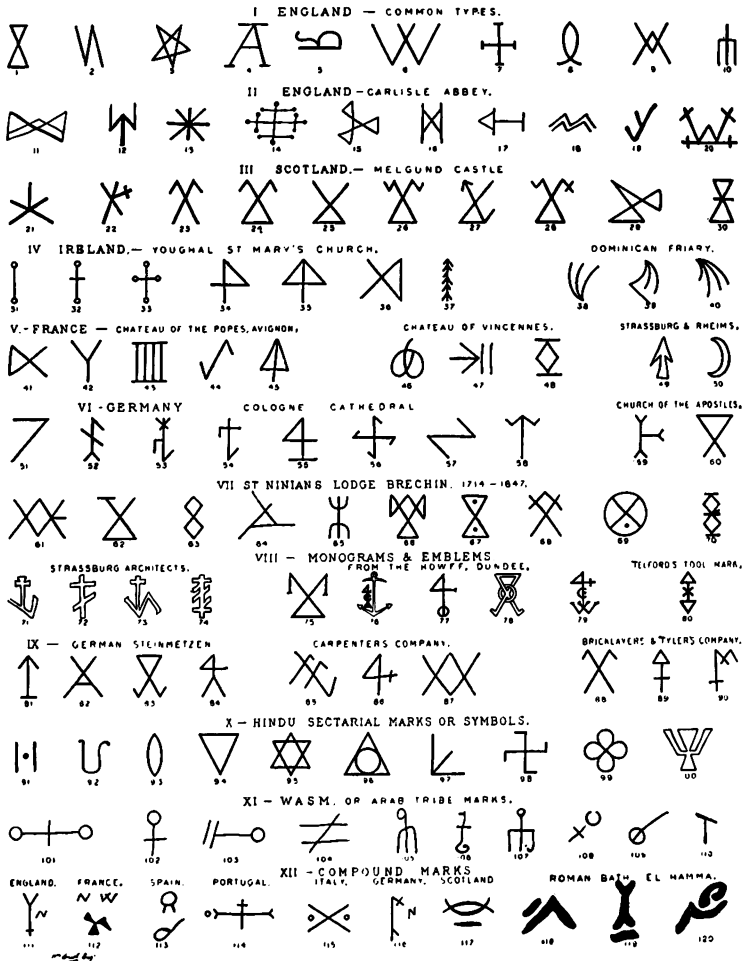
In the course of the same ceremony, the ritual refers to that grand old patriarch Noah, but my Japheth was unfamiliar with the "hard word," patriarch, and described the builder of the Ark quite solemnly as "that grand old parasite!"

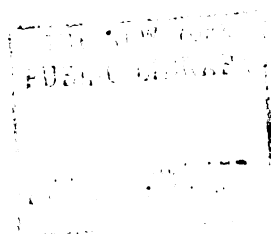
The Degree was immensely popular in India, and the ribbon is one of the most striking used in Masonry as it represents the rainbow.

Naturally enough, the visible symbols of the degree represent the bow placed in the heavens, the ark, and the dove.

The grade is controlled by the Grand Master's Royal Ark Mariners' Council who wear a beautiful badge representing a winged globe suspended from the multi-coloured ribbon of the Order.

MASONS' MARKS.





CHAPTER XII

THE TEMPLARS AND THE TROWEL

" At the bright Temple's awful dome,
Where Christian Knights in arms are drest ;
To that most sacred place we come,
With Cross and Star upon the breast ;
Pilgrims inspir'd with zealous flame,
Through rugged ways and dangers past ;
Our sandals torn, our feet were lame,
But Faith and Hope o'ercame at last.

True to our God, our Laws, and King
Devout, obedient, loyal, free
The praise of Royal Edward sing,
The Patron of our mystery.
In uniform each Knight is drest,
Distinguished all by *black, red, blue*
The Cross and Star upon the breast,
Adorn the heart that's just and true."

The Freemasons' Magazine, August, 1794.

WHEN Baldwin established his little Latin kingdom in Asia Minor, a little band of knights, calling themselves the Brotherhood of the Temple, nine in number, began to distinguish themselves by their zeal and courage in the performance of a duty self-imposed, but of the most dangerous and important character. They took upon themselves monkish vows of chastity and poverty, and devoted themselves, lives and fortunes, to the defence of the high roads leading to Jerusalem, where the pilgrims were continually harassed and injured by the predatory attacks of robbers. " Poor fellow-soldiers of Christ," they claimed to be ; and poor enough indeed they were, since their chief, Hugh de Payens, was constrained to ride with

another knight on the same horse—a memorable incident, which the Order, with noble pride, commemorated in their seal. Such services spoke eloquently to everyone. Golden opinions were speedily won. The poor knights soon became rich knights. The little body began speedily to grow into a large one.

As a special honour they were lodged by the Church on the site of the great Hebrew Temple, and the fame of the “Knighthood of the Temple of Solomon” began to spread through Europe. Amid the general excitement of the wars, this junction of priest and soldier seemed but a most happy embodiment of the prevailing passions, duties, and wants of the age. Recruits were needed, and five noble members were sent to the Courts of Europe to enlist the sympathy of the Christian Kings, with the result that, when the ambassadors returned to Jerusalem, they brought with them three hundred of the best and bravest of European chivalry. The new Society was reconstituted by the Council of Troyes in 1128, and recognized by Pope and Patriarch. Pope Honorius the Second gave the members as their distinctive dress a white mantle symbolical of purity and innocence, and to it Pope Eugenius the Third added the Red Cross as an emblem of the dedication of the Order to the Service of the Christian Faith and to the defence of the Holy Land against the Infidel.

These distinctions were followed by other marks of Papal favour which, perhaps, eventually led to the downfall of the all-powerful knights. They were placed above the jurisdiction of all earthly kings and courts, and made responsible for their actions to the Holy Father alone.

It is impossible to find modern parallels to indicate the power and importance attained by the successors to the Nine Poor Knights throughout Europe and the Near East during the thirteenth century, and it would be difficult to exaggerate the importance of

THE TEMPLARS AND THE TROWEL 117

the part they played in the campaigns of the Crusaders. They were the standing army and body-guard of the Christian Kingdom whilst it lasted ; but this was not all. In each Expeditionary Force the Knights Templar not only led the van, forming the shock troops, but provided staff officers to the commanders of the armies. Knowing the country and being conversant with the ways of the Moslems, they advised the Christian Crusaders on operations, and provided a primitive Quartermaster-General's Department for the movements and quartering of troops.

For 140 years the history of the Order was the history of the Crusades which went on at irregular intervals from the end of the eleventh century till the latter part of the thirteenth. During this long period kings and noblemen in every part of Christendom were proud to be admitted to the Order, and great houses called Temples were erected in every city or great town. These Temples served as recruiting depots for the Army of the Knights in Palestine, and were richly endowed by members of the Order and their friends.

The Grand Preceptors of the Provinces became wealthy potentates, with fortified castles and splendid troops.

In addition to their temporal power, they had the prestige of ecclesiastical authority and owned allegiance to the Head of the Christian Church alone.

Few realize the commercial importance of the Crusades. We are inclined to look upon them as curious military manifestations of religious enthusiasm, or, at most, valiant efforts to stem the tide of Moslem invasion. They were, however, far more than this, for they opened up great channels for the expansion of international trade, and led to the commercial renaissance of the Mediterranean. Trade literally followed the Crusader's flag.

The Templars were the World's first Merchant

Adventurers, and played a great part in the development of foreign trade. They established a system of credits with their confrères in other capitals and received money from both States and private persons for the discharge of their liabilities in every capital in Europe. Loans were often made repayable at the Temple, and the profits of the Order from their commercial enterprises as bankers and foreign exchange agents must have been immense.

The power and influence of the Brotherhood waxed, and they became at last, perhaps, more merchants than soldiers, but they did a splendid service to commercial morality.

Whatever may be said against them in other ways, it is admitted that into all their business operations, the Knights Templar carried their high ideals, whether it was the business of discharging debts abroad, or of foreign exchange, or of acting as Bankers to the King, or of undertaking the custody of the royal revenue, or of storing and safeguarding the products of royal taxation, or of undertaking the deposit with them of valuables and treasures belonging to private persons. While the literature of the Middle Ages teems with complaints against the ordinary bankers and usurers of those days, there is an almost unanimous consensus of approval of the integrity and justice of the Knights Templar in all their business and dealings.

The rise of the Order of the Temple to a position when its Grand Master ranked as a Prince in the presence of Kings was the most remarkable achievement of a voluntary association which the world has ever seen.

The fall of the Fraternity was even more dramatic, and has left an impression of sympathy with the Knights and horror against their persecutors which is as vivid to-day as it was six centuries ago.

Volumes have been written about the Templars, but the real explanation of the tragedy of their

failure to make a stand against their enemies will ever remain a mystery. In the words of Voltaire, their terrible condemnation was the crime of a King avaricious and vindictive, of a Pope cowardly and betrayed, and of Inquisitors jealous and fanatical, but even with such a powerful combination against them one would have expected a great International Organization of fighting financiers to have been able to defend itself instead of collapsing—as it did—like a house of cards.

J. Bruce Williamson effectively disposes of the suggestion which has been so frequently put forward, that the suppression of the Order of the Temple was justified because their wealth and military power made them a standing menace to the civil government of their day. He says, "there does not seem to be any evidence of their having at any time plotted against any lay authority in Christendom. In the case of England, where at the date of the suppression the number of the Brethren resident in the kingdom certainly did not exceed a few hundreds, the suggestion appears ridiculous. The secrecy of their chapters and the consequent mystery surrounding the ceremony of initiation were more potent factors in disturbing the popular mind. But if this alone were to be regarded as an adequate ground on which to condemn them, every modern Freemason might well consider himself in serious jeopardy."

Apropos of this learned historian's last remark, it is interesting that the great traditions of the Templars are kept green by the Masonic Fraternity. There are some who claim that the esoteric principles of this great Brotherhood were brought to the West by returning Crusaders. Be this as it may, the Freemasons have had a grade of Knights Templar amongst them almost as long as their written records exist.

The traditions of an intimate connection between

Freemasons and the original Order of St. John, which dated from the time of the Crusades, was current in the Fraternity soon after 1717. That the tradition was founded on fact is practically impossible; we know, however, that the Brethren believed in it from well-known eighteenth-century publications, such as Swift's *Grand Mistress*, Ramsay's famous *Oration*, and "Bishop" Anderson's *News from Elysium*.

Indeed, the Grand Chapter of *All England* at York adopted the grade of Knight Templar as one of its regular degrees.

As far back as June 2nd, 1780, the Grand Chapter resolved that "the Masonic Government, anciently established by the Royal Edwin, and now existing at York under the title of The Grand Lodge of All England, comprehending in its nature *all the different Orders or Degrees of Masonry*, very justly claims the subordination of all other Lodges or Chapters of Free and Accepted Masons in this Realm."

The degrees were five in number, namely: the first three, the Royal Arch, and that of Knight Templar. The Grand Lodge, on June 20th, 1780, undertook their protection and its minute book was used partly for the preservation of the records of the Royal Arch and Knight Templar degrees.

Hughan records that to his knowledge the draft of a certificate preserved at York for the five degrees of January 26th, 1779, to the 29th November, 1779, was "the oldest dated reference that we know of to Knight Templary in England."

Gould says that he knows of only two Encampments warranted by the Grand Lodge of *All England* for the "Fifth Degree," namely the Knight Templar. These were:

K. T. Encampment, Rotherham,	July 6, 1780.
Do. No. 15, . . .	October 10, 1786.
Manchester	

What ultimately became of the former Encampment is unknown, but the latter appears to have joined the Grand Conclave held in London under Thomas Dunckerley, G.M., the charter bearing the date of May 20th, 1795.

Even under the premier Grand Lodge a grade called Knight Templar was conferred in the ordinary Masonic Lodges, and in the Articles of Union between the two Grand Lodges in 1813 it was declared and pronounced that pure Ancient Masonry consisted of three degrees, and no more ; these were the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch. But it was expressly provided that this Article was not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the Constitutions of the said Orders.

On the Continent the Order of the Temple was associated with a variety of rites and systems in the eighteenth century.

The most notable of these curious bodies was the Rite of Strict Observance which sprang into existence about 1750.

For twenty years from its birth it merely lay dormant and made infinitesimal progress, but during the next twenty years it pervaded the Continent to the exclusion of every other system. The Rite still survives in a very modified form in the Swedish Rite which is referred to later.

The Rite of Strict Observance was based upon the legend that at the time of the suppression of the Templars a certain number of Knights took refuge in Scotland, and there carried on the existence of the Order. The sequence of their Grand Masters was supposed never to have been broken, and a list of their names in regular succession was known to the initiated. But the name of the actual Grand Master during his lifetime was always kept a profound

secret from everyone with the exception of his immediate confidants; hence we have the term, "Unknown Superiors."

In order to secure their rite, these Knights are said to have joined the guilds of Masons in Scotland and thus to have given rise to the Fraternity of Freemasons.

When the rite of Strict Observance originated, the period was assumed to have arrived when it would be advantageous to proclaim boldly the continuance of the Order of the Temple and to endeavour to restore to it the privileges, possessions, and organization that it had formerly held.

The restricted numbers were to be increased from the ranks of the Freemasons, and at the proper period the Grand Master was to make himself known.

All this was mere fiction, but it was firmly believed in by Von Hund and those of his time, who suspected one and all that the Young Pretender held the office of Grand Master. It is clear that Von Hund knew of these general outlines, but the ritual and plan of operations had to be perfected by himself and his colleagues.

From a comparison of dates and Von Hund's own confessions, together with the persistency with which so many forms of the high grades have been ascribed to the political associations and conspiracies of the Jacobites, we might almost be justified in believing that when Von Hund was in Paris, round about 1742, he learned of the half-formed scheme of the Stuarts for recruiting men and money, and that this scheme was dropped after the crushing defeat of Culloden in 1746. Consequently when Von Hund commenced to revive the Templars in earnest in 1751, he was left to his own devices. This accounts for the fact that though he received his first instructions from Lord Kilmarnock and other followers of the Stuarts, no trace of Jacobite intrigue was ever to be found

in connection with the teachings of the Strict Observance.

There is no space to follow the history of this amazing organization which attracted to its ranks many gentlemen of ancient and honourable lineage, and was exploited by impostors and actually governed by Royal Princes.

The Rite invented the historical fiction that the Knights Templar were divided into military and sacerdotal members; that the latter had existed continuously down to the eighteenth century and that they possessed secrets and mystic learning peculiar to the Order.

The Templar organization seems to have been confused in the minds of English eighteenth-century brethren with the Knights of St. John.

The Order of St. John was a rival organization to the Knights Templar. Originally a peaceful brotherhood in charge of a hospital for pilgrims at Jerusalem, it became infected with the martial spirit of the time and rushed into the field in rivalry of the Brotherhood of the Temple. And between the warlike merits of the two, the knights who had become monks, and the monks who had become knights, it would evidently be impossible to decide; both were the flower of the Latin armies, and the special dread of all adversaries. The military annals of no country, or time, exhibit deeds that can surpass, few even that can rival, the prodigies of valour continually performed by these warrior priests.

The new Order of Soldier Friars met with the approval of the Pope Paschal the Second, and in a few years this institution, half military, half medical, and wholly religious, became so popular that many of the sovereigns of Europe granted it large gifts of money and land.

Many distinguished nobles placed their services at the disposal of du Puy, and gradually a new Order combining the piety of the Priest, the devotion of the

Physician, and the lofty enthusiasm of the Soldier, came into existence, which was destined in later years to supplant even the mighty Templars.

The Hospitallers maintained their semi-medical and philanthropic services when the Crusades were at an end, and did not incur royal or papal displeasure.

The confusion between the two Orders may account for the prominence of St. John as the patron saint of masonic lodges the world over.

It would seem that the chivalric degrees described in the early records as Knight Templar, Knight of Malta, and Knight Templar of St. John of Jerusalem were all one and the same grade.

This suggestion is borne out by the fact that the oldest English body of Masonic Knights Templar, the Baldwyn Preceptory at Bristol, has in its archives a document dated December 1780 which is surmounted by a Maltese Cross and begins, "The Supreme Grand and Royal Encampment of the Order of Knights Templar of St. John of Jerusalem, Knights Hospitallers and Knights of Malta. . . ."

How they were constituted is not clear, but during the eighteenth century a number of bodies, independent of lodges, came into existence, which conferred the degree of Knight Templar.

Sometimes the degree was conferred alone, but at others it was made a preliminary to degrees known as the Knight of the Mediterranean Pass and Knight of Malta.

The Templar organization gradually split off from the general body of Freemasons and its early development in England is due to the genius of Thomas Dunckerley.

It is not disputed that Dunckerley was the first Grand Master of the Masonic Knights Templar in England, but it is impossible to determine whether he introduced the degree to this country or only consolidated and organized what was previously a

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small number of enthusiasts without an acknowledged head. When and where he became a member of this institution will perhaps never be known.

It is certainly due to his influence and exertions that a small and scattered fraternity was formed into an organization which has since become exceedingly popular in all parts of the world.

In February, 1791, Dunckerley says himself that he was requested by the Knights Templar of Bristol to accept the office of Grand Master, and he certainly proceeded with great energy to bring under his rule Encampments at York, Colchester, Dorchester, Bideford, and elsewhere.

Dunckerley organized the Knights as a semi-military body with a simple uniform consisting of a coat with "14 Buttons, ten in front and four for the hips and skirts, with two very small gilt buttons at the opening of each sleeve, and a White Kersymer Waistcoat and White French casket buttons, with black breeches." In all the "Chapters," as Dunckerley called the units of the Order, Cock'd Hats and Cockades were worn with Swords and black velvet stocks. To avoid expense these articles were kept in a box at each Chapter.

Dunckerley installed the Duke of Kent as a Knight Templar, and when England was threatened by invasion he organized the Knights into a volunteer body under the name of "Prince Edward's Royal Volunteers." The Knights were required to wear the uniform of the corps in which they served with the Cross of the Order of the Temple on a black ribband between two button-holes on the breast of the waistcoat.

In 1795, the Duke of Kent wrote to Dunckerley that he was "particularly pleased to learn that the zeal of the Knights has induced those residing in Cumberland, Cornwall and the distant Counties, to enroll themselves in the regiments stationed in those Counties; I think your intention of standing

forward in the defence of the Kingdom highly meritorious."

Dunckerley organized most of the English Encampments into a homogeneous body under what was styled a Grand Conclave, but the Baldwyn Encampment remained independent until 1862, working seven Degrees which included, in addition to the Templar grades, the Rose Croix and what is now the Thirtieth Degree of the Ancient and Accepted Rite.

Since Dunckerley's time the English Order has developed a very complete and extensive organization under what is now called the Great Priory of the United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes and Malta, in England and Wales and the Dependencies of the British Crown.

The Grand Conclave was succeeded in 1872 by the National Great Priory of England, which formed part of a Convent General for England and Ireland. Convent General was abolished on July 19th, 1895, when the Great Priory of England resumed its powers as a Sovereign Body, and King Edward VII, as Prince of Wales, was elected Grand Master of England and proclaimed Sovereign of the United Orders in Great Britain and Ireland and the Colonies and Dependencies of the British Crown.

The Duke of Connaught succeeded his Royal Brother in 1908 and is now Sovereign of the United Orders in the United Kingdom, and Grand Master of both England and Ireland.

The Templars have had a curious history in Ireland.

In 1779 the Earl of Eglinton, Grand Master of Mother Kilwinning, invaded the jurisdiction of the Grand Lodge of Ireland by granting a warrant to "the High Knight Templars of Ireland, Kilwinning Lodge," at Dublin. The members of this Scottish Lodge believed that they were justified in working

the Knight Templar degree and actually did so as early as December, 1779.

From this Lodge arose the "Early Grand Encampment of Ireland," which chartered over fifty encampments not only in Ireland but in Scotland and England.

Indeed, it was due to the intercourse with brethren belonging to regiments stationed in Ireland towards the end of the eighteenth century that Scottish lodges became acquainted with the Templar grade.

The amazing situation arose that *Black Masonry*, as the Templar degree was then styled, was propagated by a body of Freemasons in Dublin working under a Scottish Craft warrant.

When the "rights" of the Dublin brethren were disputed, their "Sublime Commander" maintained that their warrant was "holden from the Royal Mother Lodge of Kilwinning of Scotland, the true source from which any legal authority could be obtained," and that the documents to support this statement were in the archives of the Chapter ready for the inspection of such Knights Templar as chose to examine them.

As a matter of fact the Charter simply authorized the formation of a Lodge, and Mother Kilwinning has never worked any other than the three Craft Degrees and those only since the third decade of the last century.

Indeed in 1813, when an application was made by the brethren in the Westmeath Militia to transfer a "Black Warrant" to their brother Knights Templar in the Shropshire Militia, the Lodge of Kilwinning repudiated any maternal tie between herself and any society of Masonic Knighthood.

Notwithstanding the more than doubtful authority under which it was established, the Order of the Temple flourished mightily in Ireland, and in 1836 a Great Priory of Ireland was formed.

From Ireland a Grand Assembly of Knights

Templar was constituted in Scotland in 1806. This was not really a Grand or governing body. It was merely Edinburgh Encampment (Irish "Early Grand" Jurisdiction). Alexander Deuchar was in the chair of this body, and in 1807 visited the Lodge of Edinburgh (Mary's Chapel) No. 1, at the head of a deputation from this encampment.

In 1811 a "Chapter General" of Knights Templar for Scotland was formed by Deuchar.

In 1822 the Early Grand Encampment of High Knights Templar of Scotland came into existence.

These two bodies existed side by side until 1909 when they united and formed the Great Priory of Scotland.

An interesting Templar organization exists in Switzerland, the Grand Prieuré Independent d'Helvétie, which confers grades known as Brother of St. Andrew, Novice Esquire and Knight Beneficent of the Holy Cross.

This body and the Great Priories for Ireland, Scotland and Canada are in close fraternal Union with the English Great Priory.

It has been well said that there is nothing more impressive and stately in all the ceremonies of Freemasonry than the installation of a candidate. It would not be seemly to refer to the ritual in any detail, and without this it would be impossible to convey any idea of its solemnity or its beauty.

The semi-military uniform devised by Dunckerley has long since been abandoned by Knights Templar on this side of the Atlantic, but the American Brethren still wear a distinctly martial dress.

Details vary, but the European Knight wears a mantle with hood, tunic and cap closely approximating to the clothing of the ancient Brotherhood of the Temple.

The insignia comprise a sash, seven-pointed star and a sword. Knights Grand Cross may carry a dagger in addition to the sword.

The Order is Christian and therefore the Cross plays the same part in its symbolism as the Square in the Craft, and the Keystone in Mark Masonry.

The Cross-Patée is the emblem of ordinary Knights. The Patriarchal Cross designates such Brethren as have ruled over Preceptories, as Encampments are now styled.

The Cross of Salem is borne by the Grand Master and the Pro. Grand Master.

The monkish character of the Knights is denoted by the wearing of a ring which bears the Cross of the Order.

The Order is constituted in the same way as the Civil Orders of Chivalry. It has its Statutes, and in addition to the ordinary grades confers the rank of Knight Grand Cross, G.C.T., and Knight Commander, K.C.T.

A beautiful decoration known as the Grand Cross of the United Orders of the Temple and Malta is worn by these exalted brethren.

The Masonic Knights Templar are a comparatively small and select body in the British Dominions, but in the United States the Templars have become even more prominent than the ordinary rank and file of Freemasons.

Each State of the Union has its own governing body for the ordinary grades of the Masonic Brotherhood, but the great Fraternity of Knights Templar is on a different footing. The same flag waves over the Knights from the Atlantic to the Pacific, as there is but one Grand Encampment for the whole of the American Nation, and this body rules over no less than half a million Knights Templar.

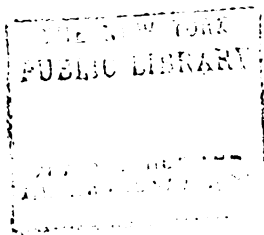
The Order maintains the high religious and moral principles of the old Crusaders, and takes special care of any of its members who may fall in Life's Battle. To mention one single activity of the American Knights Templar; each Brother contributes a dollar a year to a special Education Fund.

These contributions bring in half a million dollars—£100,000!—a year. This princely sum is devoted to the education of the orphans of the Knights Templar, who are trained for any profession or calling and given a start in life by these worthy successors to the Soldiers of the Cross who fought and died in Palestine seven centuries ago.

Whatever may have been the association between the ancient Knights and the precursors of the building guilds, to-day the world over there is a very active association between the Templars and the Trowel.



THE GRAND MASTER OF KNIGHTS TEMPLAR



CHAPTER XIII

APRON MEN ACROSS THE BORDER

"The curious history of Freemasonry has unfortunately been treated only by its panegyrists or calumniators, both equally mendacious. I do not wish to pry into the mysteries of the craft : but it would be interesting to know more of their history during the period when they were literally architects. They are charged by an Act of Parliament with fixing the price of their labour in their annual chapters, contrary to the Statute of Labourers, and such chapters were consequently prohibited. This is their first persecution : they have since undergone others, and are perhaps reserved for still more. It is remarkable, that Masons were never legally incorporated, like other traders ; their bond of union being stronger than any charter."

HENRY HALLAM, *The Middle Ages*.

THE story of Freemasonry in Scotland is a fascinating tale as the Scottish Masons have records going back much further than their English brethren.

Some of the older lodges have registers of members and meetings as well as particulars of their laws and customs ranging backward for nearly three hundred and fifty years.

No English lodge pretends to such antiquity as Mother Kilwinning which makes coeval its institution and the erection of Kilwinning Abbey in 1140 ! the Lodge of Dundee, which asserts a traditional antiquity of more than a thousand years, or the Lodge of Glasgow St. John, which asserts that it was granted a charter by Malcolm III in 1057.

In 1483 there is certainly a reference in the town records of Aberdeen to the "Lodge" which must refer to the present Lodge Aberdeen 1st.

I may explain the curious numbering of this ancient

lodge by pointing out that there are three Scottish Lodges with the number 1, the Lodge of Edinburgh (Mary's Chapel), No. 1, Melrose St. John, No. 1², and the Lodge of Aberdeen, No. 1³. The number 2 is allotted to Canongate Kilwinning Edinburgh, but the number 3 is used twice; the Lodge Scoon and Perth being No. 3, and the Lodge of Glasgow St. John, 3 bis.

Mother Kilwinning Lodge claims that it was presided over by the hero of Bannockburn, and though such claims are no longer seriously regarded, the Lodge of Edinburgh (Mary's Chapel) No. 1 has consecutive minutes from 1599 so that these and other of the Scottish Lodges are invested with a glamour of romance which stirs the imagination. The Prince of Wales became a member of the ancient Lodge of Edinburgh (Mary's Chapel) on November 1st, 1933.

Not the least of the services rendered by Desaguliers to the Craft were his visits to various lodges when he was in Scotland on a professional visit in 1721.

On this occasion the second English Grand Master was able to prove himself a mason to the satisfaction of the brethren, but this must have been an easy matter as the lodges he visited were lodges of an operative character although many of their members were not craftsmen. The great historian of Scottish masonry indeed declares that the Craft system as we now understand it was an importation from England. His considered judgment ascribes "Scotland's acquaintance with, and subsequent adoption of, English Symbolical Masonry to the conference which the co-fabricator and pioneer of the system held with the Lodge of Edinburgh in August 1721."

It is not quite correct to attribute all the credit to England as it was after Desaguliers' visit that Anderson introduced into his first *Constitutions* the terms "Entered Apprentice" and "Fellow Craft," terms which had not been previously used in English

lodges but had been long employed by our Scottish brethren.

The striking fact is that the Scottish lodges, like the London craft guilds, freely admitted members who had no connection with the building trade.

As early as 1670, a lodge existed in which the non-operative element outnumbered the working masons by five to one.

A similar state of things existed in one of the oldest and most important of the City Companies farther south. As I have pointed out in my *London's Livery Companies*, of the five persons named as Master and Wardens in the charter of the Clothworkers' Company in 1560, only one was a clothworker.

In the northern kingdom, civic authorities granted Seals of Cause, or local "charters," to their city guilds in much the same way as the Court of Aldermen approved of trade companies in the City of London.

No Scottish craftsman could practise his trade until he was free of the burgh, and this privilege was only granted when he had produced a piece of work to the satisfaction of his brethren in the guild.

To this day, in my own guild, every freeman has to produce a "Proof Piece" before he can be admitted to full brotherhood of the Company.

Similarly, in medieval London the early Companies ruled the crafts they represented with an iron hand. No one could carry out the trade covered by the Company except its members. The Company regulated the rates of wages and the admission of apprentices, and no journeyman could work for persons outside the guild, or indeed for anyone, except by order of the Company.

The most complete picture we possess of the early Masonry of Scotland is given by the Schaw Statutes of 1598 and 1599. In the later of these documents both the Lodges of Edinburgh and Mother Kilwinning are mentioned.

These Statutes were codes of Laws signed and promulgated by William Schaw, Master of the King's Work and General Warden of the Masons, one of which was directed to the Craft in general and the other to the Lodge of Kilwinning. They tell us very little with regard to the entry of Apprentices—recording simply that in each case it was booked—but are more explanatory on other points. A Master—or Fellow-Craft—was to be received or admitted in the presence of six Masters and two Entered Apprentices; his name and Mark were also to be booked together with the names of those who admitted him and those of his Intenders (or instructors).

According to the earlier Code, no one was to be admitted without an Essay and sufficient proof of his skill and worthiness in his vocation and craft; or, according to the latter one, without a sufficient Essay and proof of memory and art of craft.

A further stipulation required a yearly trial “of the art of memory and science” thereof of every Fellow-Craft and Apprentice, according to their vocations, “under a penalty if any of them shall have lost one point thereof.”

The terms *Master Mason*, *Fellow-Craft*, *Entered Apprentice*, and *Cowan* are mentioned in the Schaw Statutes. These terms have been in common use in Scotland from 1598 down to the present day.

The Schaw Statutes were followed by two other famous documents, the St. Clair Charters, which conferred jurisdiction over Scottish Masonry on the St. Clair family of Roslin. The authority was disputed in the time of Charles I, but was confirmed about 1636.

The records of the old Scottish lodges are full of interest and exhibit some peculiar practices such as what was called “Fencing the Lodge,” which consisted of a Prayer followed by the exaction of an oath from each of the brethren pledging himself to strict

impartiality in the consideration of all matters which came before the Lodge, sitting like the Court of a London Livery Company as a tribunal to deal with the discipline and affairs of its members.

In most lodges the Day of St. John the Evangelist was the guild day on which Wardens were chosen, and in some it was the only meeting of the year.

On this day of feasting and rejoicing, and on it alone, apprentices and fellow-crafts were admitted.

Scotland founded a Grand Lodge in 1736 after the model of the Grand Lodge of England.

Thirty-three out of more than a hundred lodges were represented.

A document from the Laird of Roslin was read at this meeting renouncing any hereditary claims he might possess "to be patron, protector, judge, or master of the Masons in Scotland," and "so fascinated do the brethren seem to have been with the apparent magnanimity, disinterestedness, and zeal for the order displayed in his 'Resignation,' that the success of the scheme for his election was complete—the Deed was accepted, and with a unanimity that must have been grateful to the Lodge (Canongate Kilwinning), at whose instance it had been drawn, the abdication of an obsolete office in Operative Masonry was made the ground of St. Clair being chosen to fill the post of first Grand Master in the Scottish Grand Lodge of Speculative Masons."

For many years, the Scottish Grand Lodge was far from being a truly representative body as it failed to obtain the support of a number of the most prominent lodges, and some of the old lodges gave their allegiance only to withdraw it, notably Mother Kilwinning which resumed independence in 1743 and continued to exist as an independent Grand Body for the greater part of seventy years, sharing with the Grand Lodge of Scotland the privilege of creating Lodges in North Britain, as well as in places overseas. Up to the year 1803, about seventy "Kilwinning

Charters " are supposed to have been issued, but all traces of the greater number of them have disappeared.

Many of these lodges added to the name of their place of meeting the word " Kilwinning," but this is not distinctive of them, as so much magic did the name of the old abbey convey to masonic ears in Scotland that it was added to the names of lodges which had no connection with the ancient body, which stands at the head of the Scottish lodges with the number o.

So the Grand Lodge of Scotland passed through a similar rebellion to their brethren farther south.

The last century brought the union of all the Scottish lodges under the Hiram of a Grand Master Mason of Scotland, and complete harmony between its ancient lodges and their younger progeny has been established.

To Scotland belongs the honour of not only following closely in the footsteps of the Antients and the Irish Grand Lodge in warranting travelling lodges, but establishing overseas commissioners with power to constitute lodges.

This experiment was followed by the establishment of Scottish lodges in various towns in France, Holland and Germany, and later on by the extension of the Scottish jurisdiction over the face of the Globe.

The Grand Lodge of Scotland now rules over about 1,160 lodges with a membership of about a hundred thousand brethren.

The closest fraternal relations exist between the Scottish Grand Lodge and not only its elder sisters of England and Ireland, but many other Sovereign Masonic bodies in Europe, Asia, Africa and all parts of America.

The Scottish lodges maintain a distinctive character and some of the older bodies preserve curious customs. Lodge Canongate Kilwinning No. 2 claims to have appointed Burns its Poet Laureate.

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The Lodge celebrated the centenary of the Inauguration of Burns on March 1st, 1887, when a poem composed for the occasion was read.

It is too long to quote in full, but Scottish readers may be interested in the first three stanzas :

“ A hundred years to-night,
(Let the spot be sacred ground)
Your poet stood 'mid the Sons of Light,
His brow with the laurel crowned ;

And the shout of loud acclaim
That round your banners curled,
Hath pealed afar till that son of fame
Is the Laureate of the world ;

Triumphant over time,
Beyond its hopes and fears,
His memory swells to a height sublime,
And grows with the growing years.”

Canongate Kilwinning still appoints its Poet Laureate, and, as an affiliated Scottish Mason, I can assure English Brethren that they will find much of the romance of Freemasonry in the lodges across the Border.

CHAPTER XIV

APRONS IN IRELAND

" If to delight, to humanize the mind,
The savage world in social ties to bind ;
To make the moral virtues all appear
Improved and useful, softened from severe.

If these demand the tribute of our praise,
The teacher's honour or the poet's lays ;
How do we view 'em all compriz'd in thee,
Thrice honour'd and mysterious Masonry.

Still in the dark let the unknowing stray,
No matter what they judge, or what they say ;
Still may thy mystick secrets be conceal'd,
And only to a Brother be reveal'd."

*Prologue recited by Irish Grand Secretary,
Theatre Royal, Dublin, 24th June, 1725.*

THE narrative of Masonry in Ireland is very different to the much embellished story of its origin north of the Tweed.

The Irish lodges have no claim to great antiquity, but it seems quite clear that in Irish academical circles Freemasonry was well known prior to the landing of William of Orange at Carrickfergus in 1690.

Referring to a satirical speech delivered at the annual meeting of Trinity College, it has been well said that "the Fraternity of Freemasons was so well known in 1688, that a popular orator could count on his audience catching up allusions to the prominent characteristics of the Craft. The speaker was addresssing a mixed assemblage of University men and well-to-do citizens, interspersed with ladies and men of fashion, who had come together to witness the chief University function of the year. His use of the theme proves that the Freemasonry known to

him and his audience was conspicuous for its secrecy and for its benevolence. We can fairly deduce, too, that membership of the Craft was not confined to Operatives, or to any one class."

Freemasonry, like so many other Irish institutions, has been unfortunate with regard to the preservation of its records. The whole of the books of the Grand Lodge of Ireland prior to 1780, were lost.

It has been declared that they were destroyed by the authors of a schism which had for its object the formation of a Grand Lodge of Ulster.

Owing to this loss of all official records, it is very difficult to disentangle the history of the early Irish Grand Lodge. It has been suggested that the first meeting of the Grand Lodge of Ireland took place in 1723 or 1724; but it is a certainty that a Dublin weekly journal of the 26th June, 1725, published a detailed account of an assembling of that body and indicated that it was already an accustomed event by the completeness of the organization and treatment of the occasion.

In the provinces masonic activity was at first displayed, not in the progressive and more settled northern counties, but in the extreme south; and a Grand Lodge for the province of Munster at Cork seems to have closely followed the formation of a Grand Lodge of Ireland at Dublin.

In 1731, the Grand Lodge of Munster came under the Hiram of James, fourth Lord Kingston, who had been Grand Master of England in 1729. This nobleman was elected to the chair of the Grand Lodge of Ireland in 1731 in connection with what appears to have been a reorganization of that institution. From that time onwards the Grand Lodge of Munster is heard of no more, and the Grand Lodge of Ireland was spared the early strife and rivalry experienced by the premier Grand Lodge of England and her Scottish sister.

The first Warrant of Constitution ever issued by

a Grand Lodge was granted to the First Lodge of Ireland in 1731, and in 1732 it was ordered by the Grand Lodge that "true and perfect Warrants should be taken out by all the Irish Lodges." In the same year, the first of a long series of military Warrants to regiments and other units of His Majesty's army was granted to the second battalion of the 1st Foot. This epoch-making act will be referred to again in Chapter XIX.

Apparently, the National Grand Lodge merged with its Munster rival, and this absorption had the effect of uniting the Freemasons of Ireland under one authority. So that the best and most recent Irish authorities have been able to claim that, with the exception of a brief interlude to be referred to later, no Masonic body in the world can show so long an undivided jurisdiction over the territory under its control as the Grand Lodge of Ireland. In a country where such racial and political differences exist, this is one of the highest testimonies to the unifying spirit of Freemasonry that the world affords. It was because of this unity that the Craft in Ireland progressed at once. Indeed, about the middle of the eighteenth century it became so vigorous that, as we have seen, it actually invaded England, and certainly gave assistance to Laurence Dermott in the Great Rebellion which led to the establishment of the "Antient" Grand Lodge.

The early progress of the Grand Lodge of Ireland was not, however, very rapid. After taking root in 1725, it disappeared from sight from 1726 to 1729, but once Lord Kingston had succeeded Lord Coleraine as Grand Master of England, Masonic interest was revived in Dublin and one of its journals expressed the hope that "this Mysterious Society, that is honoured with several Persons of high Rank as members thereof, having made a very laudable Beginning," would soon take up active work again.

In 1731 Lord Kingston, who had been Grand

Master of England, was elected to the same position for the Kingdom of Ireland.

Like the Grand Lodge of both England and Scotland, the Sovereign Masonic authorities at Dublin experienced a good deal of difficulty in getting "time immemorial" or independent lodges to come under their sway, but not one of these bodies offered such a stout resistance as some of the old Scottish lodges.

Curiously enough, as mentioned in Chapter IX, the Irish Lodge displayed from the outset a more democratic spirit than its English sister. The English brethren have aimed at an aristocratic and even autocratic rule, whilst the Irish have leaned towards self-determination. There is for instance no absolute rule by the Grand Master. In England the Grand Master has always enjoyed the privilege of appointing the Grand Officers, other than the Grand Treasurer and the Grand Tyler, but in Ireland the Grand Lodge elects its own Officers.

From the earliest days there have been sharp differences between Craft Government in England and in Ireland. The English tendency has been to elaborate the ceremonial, while the Irish have insisted on the preservation of older forms and ceremonies, not only in their supreme governing body, but in Private Lodges. All the officers of a Lodge, except the Treasurer and Tyler, are appointed by the Master in England, but in Ireland all are elected by the members themselves. In many other important features regarding ritual and internal rule, the Irish Masons have differed from the outset from the English brethren. The English Masons seem to have placed the whole of their ritual in the melting-pot in the eighteenth century, whilst their brethren across the Irish Sea adhered with great fervour to ancient observances.

It was indeed, as I have already hinted, the discontent which followed upon efforts at reform by

the premier Grand Lodge of England that enabled Laurence Dermott, who, as we have seen, was of Irish Masonic birth though later of London residence, to promote with such remarkable success the Grand Lodge of so-called Antients, which, as has been shown, threatened for so many years the supremacy of the premier Grand Lodge.

The Grand Lodge of Ireland placed the seal of its approbation on the "Antient" Grand Lodge, but when at last the fratricidal strife came to an end at the Union in 1813, the Irish Grand Lodge sent fraternal greetings to the new United Grand Lodge of England, and since that year the happiest and most cordial relations have existed between the two great bodies.

There can be little doubt that the Irish lodges in the eighteenth century attracted a large number of the nobility and gentry, and some of the lodges actually wore a uniform. For example, No. 1 wore a uniform of garter blue with crimson waistcoats and breeches, while the First Volunteer Lodge wore the uniform of the old Irish Volunteers up till 1844.

The Irish Masons were a jovial crowd as the "Shamrock" Lodge at one time kept a pack of hounds, called the "Masonic Harriers," and after enjoying the pleasures of the chase, the "Charter Song" was often called for, when the members sang in chorus the beautiful words of the Irish poet :

"O, the Shamrock ! the green immortal Shamrock !
Chosen leaf
Of Bard and Chief
Old Erin's native Shamrock."

Ireland, too, has the honour of making the first Female Freemason, the Hon. Elizabeth St. Leger, only daughter of the first Viscount Doneraile.

A Lodge was being held in her father's house, and according to one account, this adventurous young lady concealed herself in a clock ; another account

states that she witnessed the proceedings through a crevice in the wall. All versions of the occurrence agree, however, that the eavesdropper was detected, and afterwards initiated in due form. The family estates in time passed to the "Lady Freemason" who married Richard Aldworth of Newmarket, in the county of Cork, and the title of Viscount Doneraile was subsequently revived for their son. The portrait of Mrs. Aldworth in Masonic clothing adorns the walls of many of the Irish lodge-rooms, and her apron is still preserved at Newmarket House.

The Irish Masonic authorities showed remarkable vision in granting the ambulatory warrants to units of the British Army, to which I have already referred.

These warrants had the effect of carrying the Irish ritual and rule all over the English-speaking world. They led to the formation of American Provincial Grand Lodges and even Grand Lodges on the Irish model, with important consequences in both ritual and practice which every English Masonic visitor to the United States has brought forcibly home to him.

The steady growth of Irish Freemasonry was seriously threatened in the later years of the eighteenth century by the invasion of its province by two political organizations.

The first of these was the Irish Volunteers—a body most laudable in its original objects as it was formed to defend the shores of Ireland from French invasions.

When the danger had passed, the Volunteers did not demobilize but continued in arms and proceeded to demand from the Government concessions to the Irish Parliament.

This effort succeeded and then some Irish lodges proceeded to take a hand in the game.

A Tyrone lodge formed the First Freemasons' Corps in the Kingdom of Ireland.

It was followed by the formation of Masonic Volunteers in various parts of the country.

One of these units, the Ballymascanlon Rangers, actually struck a Craft jewel bearing masonic emblems surmounting the bayonets of volunteers and the grim motto, "Death or Liberty."

The danger of granting warrants to volunteer lodges was soon grasped by the Irish Grand Lodge, and this peril was surmounted only to be succeeded by an even graver menace—the use of Masonic lodges as a cloak for meetings of a political secret society.

This new threat to the Irish masonic fabric came from the Society of United Irishmen, founded at Belfast by a Protestant barrister, the famous Wolfe Tone.

This Association, to begin with, was not a secret society and aimed at attracting followers by public meetings and open propaganda. The aims of the society were not republican in its early days, but they became so later on. Its avowed objects were chiefly the reform of the existing parliamentary system based on restricted franchise, rotten boroughs and patronage; catholic emancipation; the dis-establishment of the Church of Ireland; and the abolition of pensions granted on the Irish Establishment.

It was only natural that large numbers of the United Irishmen should be members of the Craft, as Freemasonry was widely spread through Ulster and every small village at that time possessed its own lodge, and it was not surprising that some of these brethren should make an effort to use Freemasonry for their own political purposes. Attempts of this kind were actually made, but they were brought to an end partly by the tactful and firm action of the Grand Lodge in Dublin and partly by the good sense of the Ulster Freemasons themselves.

Having survived this political peril, the masonic

fabric was threatened by an illegal association with the Loyal Orange Institution. Indeed, during my own early days in Ireland, there was a widespread impression that there was some sort of association between the Orange Society and the Masonic Fraternity. Nothing was further from being the fact, as the Orange Society has been a political and sectarian body from the outset.

The early Orange Lodges may perhaps have borrowed some of their ritual and symbolism from the older Masonic Order, and, indeed, the famous Daniel O'Connell stated in 1812, when making a public attack on the Orangemen, that "A feeble imitation of Freemasonry lent something of mysticism and much of regularity to the Orange Lodges."

The Orange Lodge organization was apparently on the masonic model as its members were bound by an oath and had secret modes of recognition, and in the early days they appear to have had two degrees: Orangeman and Orange Marksman.

In addition to the ordinary lodges, there arose at a very early stage in the history of Orangeism certain "Black Lodges," which were not recognized by the Grand Lodge. These Lodges conferred additional degrees and possessed a more elaborate ceremonial. They appear to have embraced the section of the Fraternity with the most extreme sectarian views.

The activities of the Orange Society have not been confined to Ireland, as in the days of William IV; the society established active branches in England for political purposes, and the Duke of Cumberland, uncle to Queen Victoria, was so unwise as to become its Grand Master. In 1836 it was discovered that the society was engaged in a treasonable conspiracy, and on the motion of the Prime Minister, the King proclaimed it.

The Orange Grand Lodges both in England and Ireland forestalled any legislation by declaring the Order dissolved. It remained dormant from 1836 to

1847 when it was revived. It is now a flourishing Society in Northern Ireland, Great Britain and various parts of the Dominions.

In the early days of the nineteenth century, the Irish Grand Lodge went through much the same sort of rebellion as the sister society in London.

A rival Grand Lodge was set up in Dublin and a Grand East of Ulster was established in Belfast.

But statesmanlike administration in the original Grand Lodge triumphed over this dissension, and the brethren in Ireland were happily united about the same time as the Antients and Moderns sank their differences and established the United Grand Lodge of England.

The essentially non-sectarian attitude of the Irish Freemasons has been amply demonstrated by the fact that Roman Catholics have joined the Society in large numbers.

Right up to the 'Eighties of the last century, many members of the Older Faith joined the Order, and as comparatively recently as the 'Nineties numerous Catholic Brethren were amongst my own personal friends.

Indeed, the great champion of Catholic Emancipation, Daniel O'Connell, was not only an enthusiastic Freemason but a masonic lecturer whom few could equal and none excel.

It was my good or bad fate to be on service in Ireland from 1920 till 1922—a period now euphemistically referred to by my fellow-countrymen as "the bad times."

In 1922, the Irish Republican Army occupied Freemasons' Hall in Molesworth Street as billets.

They used the refectory as a miniature rifle range and not unnaturally helped themselves to the cellar, but very little damage was done to the building.

The fine collections of pictures and books were not interfered with and neither the masonic emblems nor the furniture were damaged.

Indeed, it is recorded that the officer commanding amused himself by delving into some of the literature of the library and as the result of his studies declared that "Freemasonry was not so bad after all."

This tolerant attitude of the Irish national party towards the Order was continued in 1925 when the Irish Grand Lodge celebrated its Bi-centenary. A service was held in St. Patrick's Cathedral which was attended by a great congregation of not only Irish Freemasons but friendly brethren from all parts of the world.

Not a hostile word or gesture came from the citizens, and no protest was made when for the first time for many years the banner of the Grand Lodge of Ireland was displayed on Freemasons' Hall.

It was surely a triumphant vindication of the international character of Freemasonry that whilst this emblem floated over a Temple of King Solomon, within sight of its folds the Irish tricolour surmounted the Parliament building in which the Dail, so bitterly opposed to English institutions, was actually assembled.

Commenting on the continued progress of the Grand Lodge of Ireland under the present régime, one of the most notable of English masons has pointed out that it possesses what the United Grand Lodge of England lacks, a Grand Lodge of Instruction with a Grand Secretary for Instruction and Assistant Grand Secretaries in Dublin and Belfast. Like the Board of General Purposes, it is composed of not only the highest Grand Officers but of elected Metropolitan and Provincial Representatives and has also a Grand Lodge Committee of Charity and a Metropolitan Committee of Inspection, as well as a like body in each Province.

The Irish Grand Lodge has schools and charities and annuity funds, and its lodges in every quarter of the globe maintain the highest and purest principles of the Craft.

Whatever may have happened to other English institutions on Irish soil, Freemasonry has developed on the best possible lines and the work of the Order in Ireland is conducted with great dignity and discretion.

CHAPTER XV

APRONS ACROSS THE ATLANTIC

" I see in the Square and the Compass
A symbol of truth and light,
The truth that is measured and guided,
By angles of life that are right ;
The light that must shine on man's conscience,
And square every motive and deed,
By laws that the great Master Builder
Has caused all life's structure to heed."

CARLEY W. HALSEY.

THE New World across the Atlantic exhibits a Masonic framework almost as amazing and complicated in its structure as that which exists in Europe.

Not only in North America where Freemasonry has outstripped in its development anything that the Old World has yet seen, but in the great southern continent which stretches from the Gulf of Mexico to the Straits of Magellan, the Craft has expanded in a manner which commands our respect and amazement.

Naturally the greater part of North America, occupied as it is by English-speaking peoples, has drawn its inspiration from British sources. In Central and South America Masonic bodies have in the main followed the type of the Latin Grand Orients, but German Masons have been active and made their influence felt in many directions.

In four of these countries, the Argentine, Brazil, Uruguay and Chili, Lodges using the English ritual exist but the relations of these bodies to the Grand Lodge of England vary. There is a District Grand

Lodge of South America, which, under the authority of the English Grand Lodge, governs the English-speaking lodges in the Argentine Republic and an old English Lodge at Valparaiso. At Monte Video, in Uruguay, two English Lodges work directly under London.

In Brazil, English lodges are warranted by the Grand Orient of Brazil, but conduct their own affairs under a Grand Council and a Grand Master, mainly of their own appointment.

Thus, English-speaking and English-working Freemasonry is fully recognized not only by the national Grand bodies in four of the greatest South American countries but by the United Grand Lodge of England.

These countries, in addition to their English-speaking lodges, have many others, and, of course, Grand Lodges, or Grand Orients, of their own; indeed, Brazil has three. Mexico has a York Grand Lodge of Mexico which is composed in the main of American Brethren and recognized by the Grand Lodge of England, and fourteen other Grand Lodges not so recognized.

There are Grand Lodges for each of the Central American States and one for the island of Cuba.

In the island known as Hayti, Hispaniola or San Domingo, was cradled, as we shall see, the system of degrees known all over the Western hemisphere as the Ancient and Accepted Scottish Rite.

It is not surprising, therefore, that apart from the English District Grand Lodges at Barbados and Jamaica, there is a Grand Orient for the Republic of Hayti on the western part of the island and another for San Domingo, the eastern area.

It is in North America, however, that Speculative Masonry has excelled the land of its origin in development and vigour.

The United States of America can proudly claim a larger number of Freemasons than any other country

in the world. Their constantly growing total is approaching four millions; and, in addition to the ordinary grades familiar in this country, American Masonry has a large number of allied institutions, initial admission to which is obtained only through active membership of a regularly constituted Lodge. The vast territory and immense population of the American nation is too large for a single governing body so that Masonic authority is conducted by forty-nine sovereign Grand Lodges, one for each State in the Union, and one for the district of Columbia which contains the national capital, Washington. Each of these great American Grand Lodges works in friendly union with the Mother Grand Lodge of the world, the Grand Lodge of England.

It is little wonder that one of the most popular places of pilgrimage for American Masons is the Temple, as in a Lodge which used to meet at the Devil Tavern within Temple Bar one Daniel Cox is shown as a member in the official list published in 1738.

In 1731, the health of Cox was drunk at a meeting of the London Grand Lodge as Provincial Grand Master of North America.

Cox was not the first American Freemason, since a Jonathan Belcher, who was Governor of Massachusetts and New Hampshire, claims that distinction.

Neither Cox nor Belcher, however, did anything noteworthy for Masonry, and it was left to Benjamin Franklin, printer, publicist, patriot and statesman, to be not only a moving spirit in America's struggle for independence but in starting the new Nation on a career which has ended in making Freemasonry one of the outstanding features of American social life.

As pointed out in Chapter XIX, American Masonry owes much to various military lodges which first brought Masonic Light to what were then the American Colonies. These lodges found fruitful soil, with the result that lodges under both the premier

Grand Lodge of England and its "Antient" rival multiplied exceedingly in the forty years before the War of Independence. When that struggle ended in 1782, lodges warranted by one or other of the two English Grand Lodges of the period were flourishing in every one of the Thirteen States which originally constituted the Union.

The government of these lodges had been somewhat haphazard, but by the time National Independence came, Freemasonry was so firmly established in the settled portions of North America that Sovereign Grand Lodges sprang into organized existence, and carried United States Freemasonry to its present heights.

These heights have been achieved notwithstanding a colour problem of great difficulty.

Self-constituted Grand Lodges of coloured men now exist in various States, but they are not recognized by any regular American, British, or Irish Grand Lodge.

A century ago the Morgan affair threatened the whole fabric of American Masonry.

This incident is kept alive by a conspicuous monument in the town of Batavia, New York State, which bears the lying inscription :

WILLIAM MORGAN
MURDERED BY THE MASONS.

The poor creature to whom this blot on the American landscape has been raised was a drunken wastrel who set out to obtain money by compiling a book which would expose the secret passwords, grips and degree work and whatever else was taught and done in the Masonic Lodges. After various wanderings Morgan settled at Batavia and a local printer, by name David C. Miller, was to revise, edit and publish the work. A New York City Mason who had been a member of a Commandery of Knights Templar and expelled from the Fraternity, was to supply the

work of degrees of which neither Morgan nor Miller could have any knowledge.

The news of this publication caused intense excitement among the Masons of the district.

Now ever since Freemasonry has been in existence, it has excited the curiosity of inquisitive people. Publications said to expose its alleged secrets have appeared in many languages to satisfy such curiosity, but the Masonic Grand Lodges have, as a rule, taken no notice of them, preferring to let those outside the Fraternity draw their own conclusions as to the truth that could be attached to such productions of the perjurers, propagandists, romancers and enemies of the Order.

There have been individual Masons, however, who have not exercised such calm discretion, and, jealous for the honour of the Order, they have been inclined to suppress all pretence to expose to the public the hidden mysteries of their Craft.

Some such hotheaded individuals were for driving Morgan and Miller out of the town, others were determined to seize and destroy all the manuscript and typed matter they could find. They did actually lay hands on various parcels of manuscript, and fire was set to the print-shop though it was extinguished before any serious damage had been done. Miller, however, used all this for publicity and hastened to complete the book. Thereupon Morgan was arrested and rearrested for debt and eventually sent to jail. The day following his incarceration two men called at the jail, paid the amount of the execution and Morgan was set free.

From jail, Morgan was taken a distance of about a hundred miles to Fort Niagara, and thence by boat to Canada, where arrangements had been made to deliver him up to the Canadian Masons, but these declared that they were not yet ready to receive him. So the boatload returned to the American side and Morgan was again placed in the Fort where he

became restless and violently troublesome. The small group of Lewiston Masons who had been put in charge of him sent to Rochester to ask to be relieved of their responsibility in the matter.

What took place after this is veiled in seemingly impenetrable mystery.

Morgan disappeared from sight as completely as the English diplomatist, Benjamin Bathurst, twenty years previously had vanished in most mysterious circumstances by Buonapartist agents when on a mission from Vienna to London.

Whether Morgan was deliberately murdered and thrown into the river, or was smothered while struggling with his captors, will never be known, and the fictitious story that he escaped and made his way to Smyrna, in Turkey, can be dismissed.

There then ensued one of those violent outbursts of hysterical indignation known to all peoples at various times. In the Morgan case, as with others of the sort, this was fanned by base motives of the low political type.

It must be confidently asserted, however, that there are very few people to-day who believe the lying inscription on Morgan's monument.

When the Morgan affair had blown over, the Civil War of 1861 presented further difficulties which were not only happily surmounted but actually resulted in promoting harmony and brotherly charity. There was a lively response for the relief of the famine and distress that the War had caused, which was well in accordance with the spirit of the ancient Charge declaring that : " Craftsmen are bound by peculiar ties to promote peace, cultivate harmony, and live in concord and brotherly love."

An age-old Charge had also laid it down that " Masonry has ever flourished in times of peace and been always injured by war, bloodshed, and confusion ;" but American experience after the Civil War, just as that of England after the Great War,

does not bear out this contention. In the decade which included the Civil War, the Masons of New York State trebled their numbers.

The same thing happened in England after the Great War when the number of certificates issued in 1921 was much more than double the figure issued in 1913.

The visitor to America is struck by five outstanding features of the Craft in that great continent. First and foremost stands the great skill and assiduity with which lodges are managed; secondly, the immense amount of time devoted by busy merchants and professional men to unpaid masonic work; thirdly, the vast sums devoted to benevolence; fourthly, the great size of the American lodges; and lastly, the way in which Americans are building Temples to the honour of the Great Architect of the Universe and the service of the Craft.

In this country, apart from benevolent concern for the widow, the orphan and the indigent brother, there has been little effort to use the masonic organization for the benefit of ex-Service men and the relief of unemployment.

The American jurisdictions are much more practical, and Masonic Bureaux, Masonic Relief Boards and Masonic Service Associations have been doing magnificent work especially during the days of depression.

These bodies carry out the functions covered by Employment Agencies and Friendly Societies in this country. Masonic machinery has indeed been utilized to promote better relations between employer and employed, and the results have earned the confidence of both sides to the Labour question. Another feature of American masonry is the remarkable ramifications of the Society on American soil.

There is a great variety of societies and organizations, strong in numbers and influential in character, which form no part of Freemasonry as we understand

it in these islands, or even on the mainland of Europe, but which in America have more or less close associations with the Masonic Brotherhood.

Notable amongst these bodies is the Order of the Mystic Shrine. The Lodges of the Order are known as "Temples," the governing body of each being called "the Divan." The head of the Order is known as "Imperial Potentate of the Nobles of the Mystic Shrine," and the members are addressed as "Noble," instead of "Brother," or, in popular phrase, "Shriner." The head of each Temple is known as the "Potentate," while the Secretary is the "Recorder."

The Order professes to originate from Arabia, and the symbols are all of an Eastern character, while the members, to further this idea, each wear a red fez on their heads.

The Order of the Mystic Shrine recruits its ranks from Knights Templar or members of the Thirty-second degree of the Ancient and Accepted Scottish Rite, so it is a very exclusive society.

The "Shriners" are very active in the cause of charity and organize and maintain in a number of States of the Union free hospitals for crippled children, and a compulsory assessment is made on each member of the Order to support this magnificent Charity.

There are two similar organizations, the Order of the Grotto in which each Grotto is governed by a Monarch, and the Order of the Veiled Prophets with its seat at St. Louis, which are open to all Master Masons and are actively engaged in charitable and social work.

An interesting society called the Order of the Secret Monitor hails from the United States. The legend narrated during the admission of candidates is the good old story of the friendship which existed between David and Jonathan. Since the meetings of the two friends were attended with considerable

risk, it became necessary to devise some form of warning which would convey information to David without enlightening others on the matter.

From this age-old intimacy has been developed the principle that every Secret Monitor is obliged to give notice of impending danger to his brother, and even to warn him when he appears to be embarked upon a wrong course of conduct likely to entail disastrous consequences.

The first references to this association are to be found in a code of rules of government found in Amsterdam in 1770, but the history of the Order in Holland is not known. It did not become an effective Masonic tie until the period of the Civil War.

This body has been introduced into the British Empire, and has maintained a separate existence and flourished mightily of recent years.

A very popular organization confined to the relatives of Freemasons is the Order of the Eastern Star. It is designed to illustrate womanhood in five aspects, and accordingly there are five grades. The heroines of these several grades are Jephthah's daughter, illustrating what is filial, Queen Esther the devoted wife, Martha the sister, Ruth the widow, and Electa the Christian Martyr.

An advanced grade of the Eastern Star is called the Order of the White Shrine and has as its special charity orphanages for children of Freemasons.

The Scottish Rite of the United States has developed a remarkable society for boys known as the Order of De Molay. This body is organized by Freemasons but is open to all boys regardless of their parentage.

The ritual is based on the history of the martyred Grand Master of the Templars and inculcates the highest principles of piety and virtue to boys under the age of twenty-one years.

American Masonry has attracted to its ranks an immense number of leading men in the learned professions and political world. George Washington,

James Monroe, Andrew Jackson, William McKinley, Theodore Roosevelt, William Taft, Hoover and the present Roosevelt are only a few of the great names which sparkle on the pages of not only the national but the Masonic history of the United States.

The constitution of the Masonic fabric in the States is, as might be expected, peculiar to the country.

The first three degrees are identical with the ceremonies controlled by the Grand Lodge of England. After having passed through the Craft degrees, the American Master Mason may seek further advancement either through what is called the York Rite or the Scottish Rite.

The York Rite includes a further seven degrees.

Four degrees consisting of Mark Master, Past Master, Most Excellent Master, and the Royal Arch are given in Chapters under the authority of Grand Royal Arch Chapters for each State.

Next come the three Orders of Chivalry : Knight of the Red Cross, Knight Templar, and Knight of Malta, which are given in Commanderies and are under the control of Grand Commanderies.

In addition there are the three Cryptic Degrees of Royal Master, Select Master and Super Excellent Master which are administered by Councils under Grand Councils of Royal and Select Masters for each State. These degrees are not an essential part of the " York " Rite.

If the Master Mason selects the Scottish Rite, he proceeds to the imposing ceremonies of the Ancient and Accepted Scottish Rite culminating in the degree of Sovereign Grand Inspector General (33°), which is described as the innermost sanctuary of the Masons of the United States.

Each State has, or may have, a Grand Lodge, Grand Chapter, Grand Council, and Grand Commandery whose jurisdiction is distinct and sovereign

within its own territory. There is no General Grand Lodge, or Grand Lodge of the United States ; but there is a General Grand Chapter, General Grand Council and General Grand Encampment, to which the Grand Chapters, Grand Councils and Grand Commanderies are subject.

The appointment of Grand Officers is not for one year as in this country, but each officer is normally promoted one step each year with, of course, the exception of the Grand Secretary and sometimes the Grand Director of Ceremonies and the Grand Orator.

The forty-nine independent jurisdictions of the United States are in every respect a happy family. They all conform to plainly-marked geographical lines, and though they may differ on some points in their method of administration, they all adhere to the broad lines marked out by the usages, customs, and landmarks of the world-wide Craft.

Since the Great World War, American Masonry has not only spread with unceasing vigour on its native soil, but has been active in extending its jurisdiction over lodges not only in the New World but in the Old.

An American district in Chili has been followed by a district in China.

The doctrine that America does not concern herself with European affairs has not been held to apply to the Craft, and the United States have undertaken great Masonic responsibilities in Europe. The Grand Lodge of New York has granted warrants to several lodges in Finland, which have constituted a Grand Lodge of Finland which is in the friendliest relations with the British Grand Lodge. But the most romantic development of American Masonry has taken place in Syria and the Lebanon. The first Syrio-American Lodge has seen the light in Beirut, followed by one in the ancient historic city of Damascus, and others in that once " red rose country half as old as time." These remarkable achievements in a

land which has been the scene of many a Masonic story backed by the establishment of the Grand Lodge of the Philippines and of three Lodges in Honolulu by the Grand Lodge of California, show that America has embarked on a far-reaching career of Masonic adventure which may rival her remarkable achievements in the ordinary missionary field.

Lodges have flourished in Canada since seventeen years after the establishment of the premier Grand Lodge of England.

The Provincial Grand Master of St. John's Grand Lodge at Boston is credited with warranting a lodge at Annapolis Royal in Nova Scotia in 1738.

A Provincial Grand Lodge of the Moderns established military lodges at Quebec which developed a civil character after the conquest of the country.

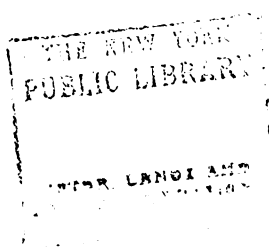
The Antients came into the field in 1791 when they created Prince Edward, afterwards Duke of Kent, Provincial Grand Master of Canada.

The development of Masonic rule in Canada is a long story but has resulted in the existence of no less than nine independent Grand Lodges governing the various provinces, whilst Newfoundland flourishes as a Masonic District under the English Grand Lodge.

It is worthy of note that the Sovereign Grand Lodge of Ontario is still described as the Grand Lodge of Canada with the word Ontario in brackets.



"VEILED IN ALLEGORY"
THE INNERMOST DOORS OF THE GRAND TEMPLE



CHAPTER XVI

APRONS ACROSS THE CHANNEL

"These signs and tokens are of no small value; they speak a universal language, and act as a passport to the attention and support of the initiated in all parts of the world. They cannot be lost so long as memory retains its power. Let the possessor of them be expatriated, shipwrecked, or imprisoned; let him be stripped of everything he has got in the world: still these credentials remain and are available for use as circumstances require.

The great effects which they have produced are established by the most incontestable facts of history. They have stayed the uplifted hand of the destroyer; they have softened the asperities of the tyrant; they have mitigated the horrors of captivity; they have subdued the rancour of malevolence; and broken down the barriers of political animosity and sectarian alienation.

On the field of battle, in the solitude of the uncultivated forests, or in the busy haunts of the crowded city, they have made men of the most hostile feelings, and most distant religions, and the most diversified conditions, rush to the aid of each other, and feel a social joy and satisfaction that they have been able to afford relief to a brother Mason."

BENJAMIN FRANKLIN.

"THE homely Freemasonry imported from England has been totally changed in every country in Europe, either by the imposing ascendancy of French brethren, who are to be found everywhere ready to instruct the World, or by the importation of the doctrines, and ceremonies, and ornaments of the Parisian Lodges."

So wrote Professor John Robinson in 1798, and it is as due to-day as it was then.

All Continental Freemasonry may be traced to a British source. The various European countries had their guilds but they have all disappeared and no

connection between them and Freemasonry, as we now understand it, has ever been traced.

France was famous for her guilds and they flourished mightily until 1539 when Francis I abolished all guilds of workmen throughout the kingdom. Matters formerly tried before the fraternities were transferred to the jurisdiction of ordinary justices, and dinners, banquets and convivialities were prohibited under heavy penalties.

The abolition of the guilds was completed by the National Assembly of 1793, so it must be surmised that the French guilds had developed dangerous political potentialities.

France had a curious institution, or rather institutions, which have never had any parallel in this country, called *La Campagnonnage*, which broadly stated means associations formed by the French journeymen for mutual support and assistance during their travels which followed a definite itinerary known as the *Tour de France*.

The ceremonies and legends of these bodies are most interesting and they appear to have had something resembling the Hiram legend.

The fraternity was composed of three great divisions, each of which claimed origin from a traditionary chief, the hero of a legend, who was said to have left behind him a *devoir*, or code for the guidance of his followers. The three divisions were denominated the Sons of Solomon, the Sons of Maître Jacques, and the Sons of Maître Soubise, after their legendary founders.

The whole *campagnonnage* traced its origin to the Temple of Solomon. The stonemasons together with the joiners and locksmiths claimed that they built the Temple, and that the Wise King formed them into a Brotherhood in its precincts and gave them a *devoir*.

The Sons of Maître Jacques also asserted that they issued from the Temple, and that their founder was

an overseer under King Solomon. The third Division claimed a similar connection with the Temple, and that they were established by Maître—or Père—Soubise, who was famous in carpentry.

The Sons of Solomon were regarded as the senior group, and possessed a very fragmentary Hiramic legend.

Amongst the Craftsmen of the Division the joiners and locksmiths conceded priority to the masons.

Each craft, however, in each of the three divisions constituted a separate and independent Fraternity, and was often at open variance with one or more of the other groups under the same flag.

The *Compagnons* presented a united front to a common enemy, but were often in open warfare amongst themselves.

Occasionally, there were pitched battles which concerned all three divisions, and when this occurred, the Sons of Solomon might find themselves confronted by the combined forces of Jacques and Soubise or *vice versa*.

Each society carried iron-tipped canes, and had its "old school tie" which took the form of silk ribbons of distinctive colours worn as ties, hat-ribbons or attached to some specified button-hole. Both ribbons and canes were almost venerated, and to carry off one or the other from an enemy in personal combat was considered a most gallant action. The canes, like the Indian's *lathi*, were used as walking-sticks on journeys but as weapons when necessary. The square and compasses which in this country have developed into the special symbol of Freemasons, were not restricted to the Sons of Solomon but were used by all the French crafts. Just as certain English Freemasons wear these implements in the form of a charm on their watch-chains, the French companions wore the device as earrings, which, in former times, were as popular amongst the

French artisans as they are to-day with fashionable ladies.

The benefits to the travelling journeyman, who belonged to the *Compagnonnage*, were of a very substantial character; he was lodged, fed, and provided with either work or credit. On resuming his *Tour* of France, he was escorted beyond the limits of the town and songs were sung by his brethren who marched in procession to speed him on his way. Before his friends left him, there was usually a secret ceremony of leave-taking, but the form of this rite has not been disclosed.

There were some resemblances between the French Companions and the English operative guilds, as there was a ceremony of initiation, there were obligations as to secrecy and a pass-word was used. There was, in addition, a distinctive badge, and, last but not least, an annual festival followed by a banquet.

Moreover, the Companions, like the guilds, admitted to their ranks members of all religions but there the resemblance ended as the French fraternities were composed of workmen only, whereas the guilds were mainly constituted of master craftsmen.

"Speculative" Masonry was established at a period when Britain was in a very enviable position.

Marlborough's brilliant victories had produced a profound respect for British arms. The States of Europe were distracted and impoverished by constant wars, whilst England and Scotland were undisturbed within their own frontiers, and British merchants were acquiring great wealth. The possession of Hanover brought England into close contact with Germany, but her alliance, and, above all, her large subsidies, were desired by each of the contending States in turn, and as a consequence London became the *rendezvous* of thousands of foreigners. Under these circumstances, when noblemen of high position

and men celebrated for their learning not only began to frequent Masonic lodges but to accept control of the Fraternity and take part in public processions, proudly wearing their aprons, the development of a guild of operatives into a fashionable and harmless secret society was bound to attract the attention of enterprising individuals from various parts of Europe, who saw in the new movement a means of personal aggrandisement.

They carried across the Channel the hitherto unknown Craft and added to the comparatively simple ritual they brought with them fresh grades based upon the original masonic groundwork, but claiming more recondite knowledge and conferring more extensive privileges than the original degrees.

These new rites could not be fathered on France, Spain, Germany or Italy, where twenty years previously, as could at once be demonstrated, no Freemasonry had ever been heard of, and there was great prejudice against English institutions. There was, however, much intercourse between Scotland and France, and Scotland leaned towards the Exiled Stuarts. Scottish Masons, moreover, claimed an immense antiquity with the result that a Scots Masonry came into existence which had nothing to do with Scotland. The new systems embraced a large number of chivalric degrees, claiming connection with, and descent from, various extinct orders of knighthood, till finally we meet with rites including no less than ninety-five degrees!

As previously remarked, there seems little doubt that some of these rites of Scots Masonry were perverted to the promotion of the Jacobite cause.

Apparently, lodges in France warranted from England or Scotland were united under a Grand Lodge formed at Paris about 1725 by Lord Derwentwater. Certain Masonic writers state such a person never existed, but it is, at any rate, known that Charles Radcliffe, who escaped from prison after the

rising of 1715, was known by this title in France after his brother was beheaded.

He was captured in 1745 on his way to join the Young Pretender, and beheaded under his former sentence.

Part of the family estates, which were under attainder, are said to be still in the possession of Greenwich Hospital. He was succeeded by the Duc d'Antin.

About 1750 to 1756, the craft was often threatened by Louis XV, who had forbidden any of the nobles about his Court to join, but he was defied by the Duc d'Antin who was succeeded about 1770 as head of the Order by Prince Louis de Bourbon, Count de Clermont. Prince Louis remained at the head of the Craft until his death in 1771.

The period of his jurisdiction is associated with the increase and development of the Higher Degrees, notably the Clermont Chapter, which came into being in 1754, the Knights of the East, which appeared two years later, and the Emperors of the East and West in 1758. The two latter rites challenged the supremacy of the supreme governing body of Masonry, which in 1755 had adopted the name of the *Grande Loge de France*.

The Emperors constituted an independent Grand Lodge of their own, and the Knights of the East, who, notwithstanding their grandiloquent name, were mainly tradesmen, formed a separate Sovereign Council in 1762. The Knights of the East, probably on account of the humble rank of their members, were unable to stand against an aristocratic chief, and were suspended by order of the Grand Master.

Prince Louis was succeeded by the Duc de Chartres, better known later on as the Duc d'Orleans, Philippe Egalité.

The Revolution put an end to Masonry in France for the time being. The greater number of the Lodges closed their doors, and the Grand Master,

now "Citizen Egalité," publicly renounced Freemasonry in February, 1793, and, as the French brethren must have thought, met with swift retribution as he was guillotined in the following November. In the following year there was hardly a trace of Freemasonry left in France.

As already pointed out, when Napoleon rose to power, the institution was restored, and the governing body of the revived Fraternity was a Grand Orient which absorbed the old Grand Lodge of France.

Marshals of the Grand Army joined the Order, and as has been pointed out in Chapter X, and will be further discussed in Chapter XIX, light was rapidly diffused throughout the Army.

But side by side with this new body Grasse-Tilly established his Supreme Council of the Ancient and Accepted Scottish Rite, descended, as will be seen, in direct line from the Chapter of Clermont and the Emperors of the East and West already mentioned.

The Supreme Council proceeded to establish a Grand Scots Lodge which elected Prince Louis Napoleon as its chief, but when Prince Buonaparte was nominated to the head of the Grand Orient, through the efforts of the Masonic Marshals, Massena and Kellerman, the Grand Orient, Grand Scots Lodge and Supreme Council were united under one authority. The Union of the three bodies did not last long, as in 1805 the pact was dissolved. The Grand Scots Lodge disappeared, but the Grand Orient and Supreme Council resumed their independence.

There was, however, no resumption of hostilities, thanks to the intervention of the great Napoleon himself.

The Arch Chancellor, Prince Cambacères, was appointed *Grand Maître Adjoint* of the Grand Orient and Sovereign Grand Commander of the Supreme Council.

By this happy solution of the problem, all dissension between the two sovereign bodies was avoided without any formal union, and the Supreme Council of the 33° and the Grand Orient have remained in control of the Order in France ever since. The Grand Orient developed a democratic outlook, and the Supreme Council a more aristocratic attitude, and during the first half of the last century this distinction between the two bodies became more and more marked and still persists. In consequence of the removal by the Grand Orient from its "Book of Constitutions" of the paragraphs affirming the existence of a "Great Architect of the Universe," the Grand Lodge of England decided that this alteration was opposed to the traditions, practice, and feelings of all true and genuine Masons from the earliest days to the present time. In consequence the United Grand Lodge of England severed its relations with the Grand Orient of France in 1877.

The English example has been followed by other jurisdictions, and no British Mason is allowed to have any fraternal relations with the French Grand Orient.

In 1914, a Regular and Independent Grand Lodge of France and the French Colonies was established. This body works on the lines of English and Swiss Freemasons, and has been recognized by the Grand Lodge of England. It is regarded by French Freemasons as more or less equivalent to a Provincial Grand Lodge of the Grand Lodge of England, but it is a sovereign body and its existence does not justify the Grand Orient in invading the English jurisdiction and establishing lodges in Cardiff and in London.

In Germany, guilds of Masons were formed in the twelfth century, which, in 1459, were constituted into one all-embracing fraternity with its perpetual head at Strassburg. There was a secret form of communication in these guilds, but when Freemasonry was introduced into Germany from England in 1733, the

old guilds of Masons had none of the esoteric doctrines of Speculative Masons, although in outward forms there were some points of resemblance between the usages of the German *Stonemasons* and of the English *Freemasons*.

The Absalom Lodge in Hamburg was the first German lodge to be registered in England and had the honour of initiating Frederick the Great, as mentioned elsewhere.

This was followed in 1740 by the establishment of the famous Three Globes Lodge at Berlin out of which has sprung the Grand National Mother Lodge of the Three Globes.

The establishment of the Three Globes was soon followed by a Lodge at Frankfort-on-the-Main in 1742.

Freemasonry in Germany has developed on different lines to most other European countries where single sovereign Masonic bodies have been the rule. In Germany, no fewer than nine Grand Lodges, with their dependent "daughter" lodges have been, until recently, in existence. They are, or rather were, the Grand National Mother Lodge of the Three Globes, the Grand National Lodge, and Grand Lodge of Prussia, called Royal York of Friendship at Berlin, the Grand Lodge of Hamburg, the Grand National Lodge of Saxony at Dresden, the Grand Lodge of the Sun at Bayreuth, the Grand Mother Lodge of the Eclectic Freemasons' Union at Frankfort and the Grand Freemasons' Lodge of Concord at Darmstadt. To these were added a new Grand Lodge at Leipzig in 1924. These lodges did not divide the country into sections in which each was supreme; but their jurisdictions overlapped and intersected, so that in the capital, as well as in many provincial cities, there were many lodges owing allegiance to different sovereign bodies.

Indeed, the Grand Lodges differed fundamentally in their working,

The prevailing features of German assemblies outside Berlin were their adherence to the simplicity of the English system in the matter of degrees and their tolerance of the religious convictions of candidates—a belief in the existence of a Deity being the only test applied.

The Frankfort Masons used to contend that they adhered more strictly to the ancient English ritual than their English brethren as they only recognized the three Craft degrees and went so far as to require each candidate for initiation to pledge himself, in writing, not to go beyond the Master Mason's degree!

The three Prussian Grand Lodges practised systems of their own. The Grand National worked ten degrees, the Three Globes seven, and the Royal York three, with a virtual fourth called the Innermost Orient.

Such, very briefly, was the complicated fabric of German Freemasonry until comparatively recently.

In 1932, three of the Grand Lodges—Hamburg, Frankfort and Bayreuth—re-established amical relations with the Grand Lodge of England, while the Grand Lodges of Concord at Darmstadt, of Saxony at Dresden, and of the "Fraternal Chain" at Leipzig, established relations with the Grand Lodge of California. The National Grand Lodge of German Freemasons, which had founded a lodge in Denmark, however, caused the Danish Grand Lodge to break off relations with it, although they had been on good terms for many years.

Owing to recent political agitation, German Freemasonry has fallen on evil days.

According to the *New Age*, the official organ of the Supreme Council 33° at Washington, U.S.A., the three Prussian Grand Lodges have changed their names, the Grand Lodge of the "Three Globes" to that of the "National Christian Order of Frederick

the Great," the Prussian Grand Lodge of Friendship, to the "Christian Order of the German Cathedral House," and the "National Grand Lodge" to that of "The Christian German Order of the Knights of the Temple."

The title "Freemasonry," all reference to the Temple of Solomon, all obligations and all work in tiled lodges have been eliminated, in the hope that this may prevent the confiscation of Masonic halls, libraries and other property. Outside Berlin the Humanitarian, or non-Christian, Grand Lodges have either converted themselves into ordinary associations to protect their property, or dissolved to protect their membership.

Briefly stated, there is no Freemasonry in Germany to-day.

It would be outside the scope of this book to make any comments on a matter which concerns only our German brethren and their Government.

Freemasonry spread to Portugal in 1735, when an English Lodge was established at Lisbon. After many vicissitudes, including the establishment of an Irish Provincial Grand Lodge, a United Grand Orient Lusitania was established in 1869 at Lisbon. It seems to have overcome an Irish schism and now rules over some five thousand members.

During his wanderings in Spain, the Duke of Wharton founded a lodge at Madrid in 1728, which was followed by another at Gibraltar in the same year.

It was somewhat awkward to be a Mason in Spain early in the last century, as in 1825 a Lodge at Granada was forcibly entered and seven Master Masons who were present were hanged, and an entered apprentice who had just been initiated was sent to the galleys for five years!

Spain now possesses a Grand Lodge with its headquarters at Barcelona, and a Grand Orient which flourishes at Seville.

In 1733 Lord George Sackville is said to have founded the first lodge in Italy which was followed by others. A Grand Orient at Rome was dissolved by decree of the Fascist Government, and the Order is dormant throughout modern Italy.

The Craft extended to Switzerland in 1736 when a lodge was established at Geneva. The next year witnessed the formation of an English Provincial Grand Lodge, but in 1745, the Swiss lodges closed their doors to reopen fifteen years later under the banner of the Rite of Strict Observance.

In 1768, a Lodge called the Union of Hearts was established at Geneva which had the honour of initiating the Duke of Kent, the father of Queen Victoria.

The craft developed rapidly at Geneva, and working on English lines, erected an Independent Grand Lodge.

During the French Revolution all masonic work ceased, to be re-established under French influence during the supremacy of Napoleon.

Without going into details, it may be stated that after Waterloo the French lodges gradually disappeared, and the Lodge of Hope at Berne became an English provincial Grand Lodge.

In 1822, the Berne and Vaud Lodges formed a National Grand Lodge which united in 1844 with the Scots Directory at Basle to form the Grand Lodge Alpina, a body which is in the closest fraternal union with the Grand Lodge of England.

In Holland the initiation of the Duke of Lorraine, afterwards the Emperor Francis I, in 1731, marked the beginning of masonic work in the Netherlands, and I have already referred to the connection of two Dutch Sovereigns with the Order.

According to Dr. H. W. Dieperink, "the *Order of Freemasons* in the Netherlands is composed of three different systems, which have each their separate administration, laws and finances. These are the **SYMBOLIC DEGREES**, the **HIGHER DEGREES** and the

DIVISION OF THE MASTER'S DEGREE. The first system is governed by the GRAND ORIENT, the second by the GRAND CHAPTER and the third by the CHAMBER OF ADMINISTRATION (for that portion of the Rite)."

Another authority informs us with regard to the degrees of the Craft, "that the words and pass-words of the first two are exactly the reverse of the English usage, and the battery in all three degrees is entirely different."

The Division of the Master's Degree referred to by Dieperink consists of grades known as Elected Master and Sublime Elected Master, which are now combined in one degree.

This working is merely an elaboration of the Third Degree.

The Grand Orient of Holland was established in 1756, and is in fraternal union with the Grand Lodge of England. A Council of the Thirty-third Degree with its headquarters at The Hague came into being in 1913.

There are a number of Dutch lodges in South Africa working amicably side by side with English, Scottish and Irish lodges.

In Belgium, the Lodge *La Parfaite Union* at Mons claims to have been originally constituted by the Duke of Montagu, Grand Master of England in 1721. This statement is challenged, but it is certain that other English lodges were established in Belgium in 1765 and 1768.

After being associated successively with the French and Dutch Grand Orient, the Order established its own Grand Orient of Belgium in 1833.

Freemasonry in Russia and the Ukraine is still forbidden by law, but since the Great War Freemasonry has revived in various territories where it was officially suppressed, and in countries which have gained their independence of the old Central European powers.

In 1918, a Grand Lodge was established in Vienna which has 22 lodges and 1800 members.

A Grand Lodge for Yugoslavia was established in 1919, and a National Grand Lodge of Czechoslovakia in 1923 and a Symbolic Grand Lodge of Hungary in 1919.

The National Grand Lodge of Poland, founded in 1767 and suppressed in 1822, was reconstituted in 1921.

Luxemburg rejoices in the possession of a Sovereign Grand body founded in 1849, possessing only one hundred and ten members !

There is a Grand Orient of Greece founded in 1868 which has six thousand members, and a Grand Orient of Turkey founded in 1908, which is very active at Stamboul where there are no less than seventeen lodges.

Rumania has two Grand Lodges and a Grand Orient. The National Grand Lodge, which was founded in 1880 and reorganized in 1923, has Prince Georges Valentin Bibesco as its Grand Master. It has established fraternal relations with the Grand Lodge of England.

In 1735, Freemasonry found its way into Sweden, and developed later into the great Swedish system, which now embraces the whole of Scandinavia and part of Germany. The Swedish Rite is, as we have seen, a modified survival of the Rite of Strict Observance founded on the belief that the Masonic fraternity was established by the Knights Templar. In support of this view, the division of Europe into provinces adopted by the Knights is maintained. Germany occupies the seventh province, Denmark the eighth, Sweden the ninth and Norway the tenth. The remainder of Europe is mapped out but unoccupied as the Templar origin of Freemasonry, as previously pointed out, receives no credence from the other nations.

Sweden is unique amongst the countries of the

world as it possesses an Order of Knighthood granted only to Masons. This Order has been referred to elsewhere. Its existence realizes the dream of Dunckerley and his continental prototypes who conceived the idea of Orders of Chivalry reserved exclusively for Freemasons.

CHAPTER XVII

THE MOTHER LODGE OUT THERE

" The crest and crowning of all good,
Life's final star, is Brotherhood ;
For it will bring again to Earth
Her long-lost Poesy and Mirth ;
Will send new light on every face,
A kingly power upon the race.
And till it comes we men are slaves,
And travel downward to the dust of graves.

Come, clear the way, then, clear the way ;
Blind creeds and kings have had their day.
Break the dead branches from the path :
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran ;
Make way for Brotherhood—make way for Man."

EDWIN MARKHAM.

SECRET Societies have been common in the East and have been a special feature of Chinese political and private life for centuries.

There is indeed in China what has been regarded as a kind of indigenous Masonry which has extended to the Dutch East Indies, the Straits Settlements and Burma.

The principal Secret Society of China is called the Triad from its native name of *San-ho-hwei*, or " three united," the three being Heaven, Earth and Man. Another term by which it is known is *Thian-ti-hwei*, or " Heaven and Earth Alliance " (*Hungleague*), the explanation of both names being the same, namely, that when Heaven, Earth and Man unite in restoring

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the Ming dynasty, the perfect triangle will be formed, and world-wide peace will result.

The institution of the Triad, until the overthrow of the Ming dynasty in 1644, seems to have been a benevolent association of the most exalted nature—mystical, philosophic and religious. However, the Manchu Conquest brought about its transformation, from about the year 1674, into a band of rebels and conspirators.

The chief symbol of the Society is the triangle which appears in every ceremony. The foot-rule, the scales and weights are laid in the sacred "bushel" upon the altar before the opening of a lodge. The altar and the seat of the presiding officer are in the East. Further, the members call each other brother, worship one God, and possess a system of grips and signs.

On his admission, the member becomes dead to everyone except to his brothers in the League, and regards himself as newly-born. The final ceremony of his initiation is the drinking a few drops of his own blood in a cupful of arrack, to lay stress on the vow to secrecy.

The blood sacrifice is a very ancient custom, and covenants sworn to by the shedding of blood, in the same manner as that used by the Triad, are recorded as having taken place as early as the period of the Chan dynasty, 1122 B.C.

The analogy between the Chinese Society and Freemasonry seems more than a coincidence, especially as we find the square and compasses used by Chinese writers, either together or separately, to symbolize exactly the same phases of moral conduct as in modern Freemasonry.

In India, the only great Secret Society of which we have any record is the Thugs who had a regular inauguration ceremony for the reception of officers, and a secret ritual.

Notwithstanding the belief expressed by Kipling's

hero in the *Man who would be King*, and the impression in the minds of many that some form of Freemasonry existed in Central Asia in olden times, there is no evidence that any distinct organization existed before the Dutch settlement, when Lodges, owing allegiance to the Grand Lodge in the Netherlands, were established some time during the eighteenth century. After Holland became incorporated with the French Empire in July, 1810, the control of all the Dutch Lodges, which then existed, was taken over by the Grand Orient of France, with the exception of those of the Indies which remained under the jurisdiction of their founders, and carried on the title of Grand Lodge of the United Provinces of the Low Countries.

English Freemasonry first appeared in India eleven years after the formation of the premier Grand Lodge, as in 1728 a deputation was issued to one George Pomfrett, but it is sad to relate that this Founder of the Craft in India is only a name. Nothing whatever is known about him.

Two years later Captain Ralph Farwinter succeeded in establishing a Lodge which is described as "No. 72 at Bengal in the East Indies." Pomfrett appears to have been appointed Provincial Grand Master of India, and Farwinter succeeded him. Farwinter was followed first by a James Dawson and later by one Zech Gee, but regarding both of these gentlemen, nothing very much is known. In 1755, however, the Honourable Roger Drake was appointed, and concerning this brother a great deal is known, but I regret to say it is little to his credit. Drake was Governor of Calcutta at the time when Surajah Dowlah made an attack on the settlement in 1756. Considering the stout-hearted way in which the British usually stood up to the powerful Indian rulers of the day, it is remarkable that when the Nawab approach the settlement, contemptible panic seized both the merchants and the garrison of

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Calcutta. "The stubborn patience and courage," says Minney, "of Job Charnock, who had braved battle against terrific odds three generations before to lay the foundations of their City, should have served them more nobly at this hour. After a brief attempt at defence, merchants, members of Council, even the Commanding officers of the Army, made a wild dash for the boats. The proud name of Drake was dragged in the dust by the terrified Governor. The boats pulled for the few ships that lay at anchor off our settlement ; and the ships speedily made off down the Hughli. From the banks, after the last boats had gone, men and even women pleaded in vain for the vessels to return. Hundreds were left to suffer whatever fate the cruel monarch or his henchmen chose to deal out. Had the garrison remained, it would have been possible for it, and for the militia numbering in all over five hundred, to have put up a brave resistance, and without them it was impossible to hold out."

By deserting his post, Drake seems to have condemned those he left to their fate to the horrors of the "Black Hole," and he was quite properly deprived of his governorship in 1758. Drake was present at the retaking of Calcutta by Clive and Admiral Watson, but it is improbable that he resumed the duties of his Masonic office in the interval between his return to the settlement and his recall to England.

Drake was succeeded by a William Mackett who was present at a meeting of the Grand Lodge in 1760 as Provincial Grand Master of Calcutta, and appears to have been succeeded in 1762 by Cullin Smith, "at the request of the Lodges of the East Indies." At this period, it was the democratic custom of Bengal to elect the Provincial Grand Master annually from amongst those who passed through the different offices of Provincial Grand Lodge and had served as Deputy Provincial Grand Master.

The Provincial Grand Lodge in Calcutta seems to

have worked in perfect harmony with a similar body under the Grand Lodge of the Netherlands, which was called the Grand Lodge of Solomon at Chinsura, and the officers and members of the two societies exchanged visits and walked together in processions.

The friendly relations between English and Dutch Freemasons have been maintained ever since. The Grand Lodge of Holland has permitted its English sister to establish lodges in Java for English-speaking Freemasons, and British soldiers interned in Holland during the Great War were allowed to establish English lodges, one of which now flourishes in London.

The first Provincial Grand Lodge of Calcutta seems to have assembled for the last time in 1781. Doubtless the war in the Carnatic, which broke out about that time, played a great part in its dissolution, which very nearly caused the eclipse of English Masonry in Eastern India. Other than the military lodges, the only lodges working in India were at that time in Calcutta, and they all closed down with the single exception of "Industry and Perseverance," which nobly determined that its light should not be extinguished, and continued to meet.

The Provincial Grand Lodge was re-formed in 1785 under the presidency of George Williamson, who was installed in March 1786. In 1789, a grand ball and supper was given by the Provincial Grand Lodge to which invitations were not only sent to residents in Calcutta, but also "to Bro. Titsingh Governor of Chinsurah, and other Masons of that Colony; to Bro. Bretel, and the other Masons of Chandernagor; and also to the Masons of Serampore, and to the Sisters of these Colonies, according to what has been customary on such occasions formerly."

From this it is evident that French, Dutch and Danish lodges were all existing at this period in Bengal.

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The Provincial Grand Lodge lapsed again about 1792, but was re-established in 1813 when all the English lodges in India gave their allegiance to the United Grand Lodge of England. Since that year all the Masonic lodges in Bengal have worked under a Provincial Grand Lodge, which was revived in that year and re-named the District Grand Lodge of Bengal in 1840.

Although during the earlier days of the British occupation the presidency of Madras was predominant over all the other English settlements in India, no lodge was established at Madras until 1752, and it was not until 1766 that Captain Edmond Pascal was appointed Provincial Grand Master for Madras and its dependencies. Here, as elsewhere, there was division into "Antients" and "Moderns" and two separate Provincial bodies which, however, worked harmoniously side by side. Indeed, the two Madras Grand Lodges made an attempt at coalition long before any such attempt was made by their parent bodies, and seem to have attained a large measure of success.

It is very interesting to note that the Madras Brethren were the first in the field in initiating Indians, and it is recorded that when the eldest son of the Nawab of Arcot was congratulated by the Grand Lodge on being admitted to the Fraternity, he stated in his reply that "he considered the title of English Mason as one of the most honourable which he possessed." This document is now preserved in the archives of the Grand Lodge.

Bombay was late in the Masonic field, as the first Lodge was not established in the Presidency until 1758. A Provincial Grand Master, James Todd, was appointed in 1763, and he appears to have remained in office until 1799. Unfortunately, we know nothing of this Masonic pioneer.

As will be pointed out in Chapter XIX, the spread of Masonry throughout the peninsula has been due

more to the regimental lodges—which began to arrive with the King's troops in 1754—than to the stationary lodges.

It was the military Brethren who popularized the Craft, and, as will be seen, the Regimental Lodge of the old 39th Foot and not No. 72 at Bengal claims to have initiated the first Freemason in India.

Up till 1836, the English Grand Lodge had complete control of Masonic matters in Bombay. In that year, the Grand Lodge of Scotland carried out a very successful invasion of English Masonic territory. The Brother appointed by the Grand Lodge of Scotland to carry out this campaign was endowed with all the qualities requisite for Masonic proselytizing, “and the strange sight of the English Masons deserting their Mother Lodges was witnessed to such an extent that these fell into abeyance in order to give support to lodges newly constituted under the Grand Lodge of Scotland.” In one case, an English Lodge went over, lock, stock and barrel to the Scottish jurisdiction !

The Grand Lodge of Scotland controls the work of the Order in India through a Grand Master of all Scottish Freemasonry, who is elected by the Brethren in India, subject to confirmation by the Grand Master Mason of Scotland.

In 1844, the Scottish Grand Master in India established a Lodge for the admission of Indian gentlemen, so that the seed planted at Trichinopoly in 1744 by the initiation of the son of the Nawab of Arcot has borne fruit, resulting in the initiation of thousands of Indian gentlemen of all castes and creeds.

The Grand Lodge of Ireland, as we have seen, has always been the favourite jurisdiction with the rank and file of the British Army and was well known in India, as Regimental Lodges holding its warrants have been meeting in various parts of the country ever since the middle of the eighteenth century. But



Grand Lodge of Scotland

G All and Sundry to whose knowledge
these presents shall come Greeting:

These are to Certify that the Bearer
Brother *Robert James Blackham*
Master, Master of Lodge N^o 1471 under
the jurisdiction of the Grand Lodge of
England is an Affiliated
Member of Lodge *Edinburgh*
N^o 1031 as appears from authentic documents
in the hands of our Secretary.

In Testimony whereof these presents are subscribed by
our Secretary and sealed with our Seal, having
also for the greater security the signature
of the said Brother, annexed on the margin.

Given at Freemasons' Hall, Edinburgh, this
5th day of *May* in the year
Our Lord 1474 and of Eight 5918

DATE OF REGISTRY 25th May 1876.

David Reid
GRAND SECRETARY

Robert James Blackham
BROOKLYN

GRAND LODGE OF SCOTLAND
AN INDIAN AFFILIATION CERTIFICATE

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curiously enough, it was not till 1837 that a Stationary Irish Lodge was established. This Lodge was short-lived, and when in 1869 an attempt was made to establish an Irish Lodge in Bombay, the English Grand Lodge objected as it was considered undesirable to create a third Masonic jurisdiction in the Province. With Celtic courtesy, the Grand Lodge of Ireland left the field to the English and Scottish bodies, and it was not till 1911 that the proposal to revive the Irish ritual in India was renewed. A warrant was then granted for the Lodge of Saint Patrick, and since that year several Irish Lodges have been established. There is no District Grand Master for the Irish constitution in India, and the lodges correspond direct with the Mother Grand Lodge in Dublin.

Apart from the Craft, the Mark degree is very flourishing, and there are Provincial Grand Lodges for Bengal, Madras, the Punjab and Burma, working under the Grand Mark Lodge of England.

Freemasonry in India is subject to vicissitudes unknown in this country.

A Lodge may be at the height of its prosperity, well manned and well officered and equipped when suddenly an unmasonic Government sends the Worshipful Master and half the occupants of the chairs to other parts of the country. It may be that an unmasonic railway company decides to transfer its divisional headquarters to a place fifty miles distant, or that a regiment or battery is ordered on active service, with the result that in a short time the Lodge is deprived of the bulk of its members. The warrant, the working tools and the Lodge furniture remain with a handful of brethren without a single Past Master or even Past Warden amongst them.

This happened more than once in my own experience, and it has fallen to my lot to play a modest part in getting a lodge awake and working after a period of enforced somnolence.

However, other things beside Masonic zeal will go to the maintenance of an Indian Lodge. The monthly meeting is also a *rendezvous*, and in some remote stations planters, civil servants, forest officers and the like are glad of the opportunity of meeting each other outside the sphere of officialdom, and it is an excellent thing that Freemasonry should provide the rallying point.

Accustomed to an ordered sequence in attaining office, it is hard for Brethren in this country to realize the hazards of passing through the chairs in a vast continent like India. To become a Warden is difficult enough, but nothing can be more heart-breaking than to be elected Worshipful Master of a Lodge only to find oneself five hundred miles away when the date of installation comes round.

This is quite a common occurrence and I know of Brethren who have had this sort of bad luck not once but several times.

In 1868, the number of lodges in the Punjab had increased to such an extent that a new District Grand Lodge of the Punjab was erected. It was in this District that I was destined to do most of my Indian Masonry.

I became a District Grand Officer in 1901 and this was no sinecure, as an effort was made to inspect every Lodge in the Province yearly and each District Grand Officer was expected to do his quota. Many of us spent our hard-earned "leaves" in going round inspecting lodges at our own expense.

Kipling's description of the personnel is true to life :

" We'd Bola Nath, Accountant,
An' Saul the Aden Jew,
An' Din Mohammed, draughtsman,
Of the Survey Office too ;
There was Babu Chuckerbutty,
An' Amir Singh the Sikh,
An' Castro from the fittin'-sheds,
The Roman Catholick ! "

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They were a motley crowd, the brethren with whom I spent many a sweltering evening.

They certainly "hadn't good regalia"; indeed, very few brethren possessed any at all, and all who were not District Grand Officers wore aprons and collars belonging to the Lodge and frequently made in the local bazaar.

But those brethren "knew the ancient landmarks and kept them to a hair."

What is irreverently called "The Knife and Fork Degree" hardly existed. Caste restrictions debar the orthodox Hindu from the social board, and it is no uncommon thing for a Worshipful Master and his Wardens to be maintaining order in East, West and South at a banquet given at the Master's own expense, while he benevolently looks on, partaking simply of occasional bananas!

In cantonments we ran to a slice of cold hump, a glass of beer or a whisky and soda, but we did have some wonderful talks together after the Lodge closed.

"An' man on man got talkin'
Religion an' the rest,
An' every man comparin'
Of the God 'e knew the best.
So man on man got talkin'
An' not a Brother stirred
Till mornin' waked the Parrots
An' that dam' brain-fever-bird :
We'd say 'twas 'ighly curious,
An' we'd all ride 'ome to bed,
With Mohammed, God an' Shiva
Changin' pickets in our 'ead."

I do not think people at Home realize what Speculative Masonry has done and is doing to establish mutual trust between Englishmen and Indians.

There is no place where the various Indian races can meet together with a common bond except in a Masonic Lodge.

East and West meet and *mix* "on the Square."

I have seen five volumes of the Sacred Law in use at the same meeting. They were the Holy Bible, the Koran, the Shastras, the Zoroastrian Writings and the Granth Sahib.

This meant that Christian, Mohammedan, Hindu, Parsee and Sikh were meeting as equals under a common bond of brotherhood.

Nothing else but Masonry could bring together the adherents of such widely different faiths.

Masonry has a great missionary enterprise in all parts of the Empire, and in these days of misunderstandings and racial differences, the Craft can, perhaps, more than anything else bring together men of all creeds and all colours with a common ideal of mutual service in a true Brotherhood of Man.

In the great Dominions and Colonies Masonry is either under sovereign grand lodges, district grand lodges or districts under grand inspectors.

In addition to these organized Masonic territories, there are fifty-seven lodges "on their own" in all parts of the world. These bodies owe their independence to the fact that they are located in the midst of alien jurisdictions, or are too far from any seat of Masonic government to be attached to any particular district. They are on the Gold Coast, in Sierra Leone, in St. Helena and in the South Sea Islands.

One old lodge, founded in 1829, flourishes at Halifax, and another warranted in 1856 exists in Constantinople. There are lodges in Australia, the West Indies and the Ionian Isles which still look directly to London for guidance, so that it can be proudly claimed that they are quite sufficiently scattered to justify the claim that the sun is always at its meridian with respect to the dominions of the Grand Master of England.

I may close this brief sketch of the Lodges "out

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there " by paraphrasing the prayer of a Great
Victorian :

" We sailed whatever ship could sail,
We founded lodges great and fair,
Pray God our offspring may not fail,
But keep old landmarks to a hair."

CHAPTER XVIII

CHIVALRY AND ROMANCE

"The motto of chivalry is also the motto of wisdom ; to serve all and love but one."

BALZAC.

"Chivalry is the essence of virtue."

LORD JOHN RUSSELL.

"Every form of human life is romantic."

T. W. HIGGINSON.

THERE are few more curious chapters in history than the "revival" by the Freemasons during the eighteenth century of the medieval knightly system known as Chivalry with its lofty moral, social and religious code.

The origin of chivalry is obscure. Nearly every author who has dealt with the subject has adopted a theory of his own.

Some have seen its beginnings in the Order of Knights of Ancient Rome, but perhaps the most attractive suggestion is that it is derived from the secret societies of the Persians which preserved the remains of the Mysteries of Mithras.

The Order of Chivalry and the Order of Freemasonry have certain points of resemblance.

Both are characterized by ceremonies highly symbolical in character.

Chivalry was divided into three grades—Page, answering to our grade of Apprentice ; Esquire, similar to our Fellow Craft ; and Knight, corresponding to our Master.

The education of the Page was conducted with the

greatest care. He was confided to the charge of a noble lady who inspired him with high deference to womanhood and taught him to appreciate the glories of the profession of arms.

When he was old enough, he was presented to a priest before the altar who consecrated his sword and entrusted his future to some worthy Knight.

He was forthwith attached to the personal service of his master, who instructed him in knightly exercises. As his Esquire, he bore the Knight's Shield and accompanied him into battle and in all his wanderings.

Having acquitted himself well in war and peace, the Esquire was at last deemed worthy of admission to the Order of Knighthood.

His admission was a sacred ceremony. The day before his installation was spent in prayer and fasting and in the evening his armour was laid on the altar of some holy church.

All night long the future Knight watched his armour on the altar and on the morrow he knelt before the Sovereign Knight, who was to receive him, and took a solemn obligation to be ever ready to sacrifice himself in the defence of the honour and mysteries of Chivalry.

The Installing Knight gave the novice the accolade with his own sword, then raising him to his feet, took his sword from the altar and girded it to his side. The new knight was then clothed with the various pieces of his armour, and as he was invested the emblematical sense of each article was explained to him. He was told that his sword was the arm of mercy and was directed to conquer his enemies by mercy rather than force of arms. Its blade, he was reminded, was two-edged to enable him to maintain not only Chivalry but Justice, and he was instructed to contend only for the support of these Two Chief Pillars of the Temple of Honour.

His lance was the symbol of Truth because Truth like the lance is straight and to the point.

His coat of mail represented a fortress erected against vice, and just as a castle was surrounded by defensive works, the knight's body was enveloped in his armour to defend him against Treason, Disloyalty, Pride and all other evil passions.

The spur was given to the knight symbolically to urge him on to deeds of honour and virtue. His shield was an emblem to remind him that the Knight of Chivalry was placed as a buckler between prince and people to preserve peace.

After his reception, the new champion of Chivalry paraded with great pomp before the populace and the stately ceremonial ended with a banquet followed by the bestowal of alms on the poor.

The public ceremonies were followed by a secret initiation in which the knight was introduced into a system of mysteries, and placed in possession of means of recognizing his brethren of the Order of Chivalry wherever he might meet them by night as well as by day.

Most of the Orders which were adopted by Freemasons had become extinct, but one of these ancient bodies—the Knights Hospitaller of St. John—had survived in Italy, with a claim to unbroken descent from the Knights of Malta.

I have sketched the history of this Order in Chapter XII, but may add to what has been said that apart from the Italian Knights there was the Grand Priory of Bohemia which included Austria and part of Germany in its jurisdiction and had considerable landed estates. It had maintained an uninterrupted existence for some six centuries, and was a flourishing body before the Great War, if any Austrian organization could be regarded in that light. At the Court of Vienna, an Envoy Extraordinary from the Order of St. John at Rome was, until the outbreak of

hostilities, received among the Ambassadors of the Diplomatic Corps.

The Civil Order was revived in Germany in 1865, and a Bailiwick of Brandenburg, prior to the Armistice, had one of the German Emperor's sons at its head.

The German Branch before the War numbered upwards of 3,000 Knights, all of noble birth, with the Kaiser as their Protector. They were pledged to devote themselves to the objects of the Order, which are the Christian principles of the care of the wounded and the protection of the weak and unprotected, without regard to nationality. King Alfonso XII revived the Order in Spain in 1865.

The English Branch of the Order lost its property at the Dissolution of the Monasteries and disappeared as an English Fraternity but was revived on modest lines in 1835.

At first there was some disapproval of the Masonic Order which had preserved the badges of this ancient Brotherhood, but this rivalry has passed away as it became recognized that during its dormant period Freemasons had kept alive its best and most noble traditions.

The Masonic Knights now contribute handsome sums to the Hospital in Jerusalem of the Venerable Order of St. John of Jerusalem in the British Realm, a chartered Order with the King as its sovereign and H.R.H. the Duke of Connaught, Grand Master of English Freemasons, as its Grand Prior.

Indeed, as has been already mentioned, His Royal Highness is the head of not only the Civil Order of St. John, but Sovereign and Grand Master of the United Masonic Orders of the Temple and Hospital both in Great Britain and Ireland.

The Orders of the Temple and the Hospitallers were but two of the ancient Orders of Chivalry which were adopted by the Freemasons of the eighteenth century.

The Emperors of the East and West, formed in 1758, controlled, as we have seen, a special Rite of their own. There were Knights of the Sword, Knights of the Sun, Knights of the Golden Fleece, Knights of the Phoenix and many others.

Indeed, as has been pointed out, the practice of conferring Orders of Chivalry in Masonic Lodges had become so general that it was recognized at the Union in 1813.

Several of these degrees such as Knight of the East and West and Knight of the Pelican and Eagle, are included under the Ancient and Accepted Rite and will be referred to later.

Others, such as Knight of Constantinople and Knight of the Red Cross of Babylon, flourish under a prosperous central authority—the Grand Council of the Allied Masonic Degrees, which governs these Chivalric Orders and four others which come more under the sphere of romance.

One of the most interesting, and the least known even in Masonic circles, of these curious survivals is the Masonic and Military Order of the Knights of the Red Cross of Constantine, already mentioned.

This Order is declared to be one of those numerous branches of chivalry which had their origin during the Crusades, and as it was never endowed with particular revenues, its members were for the most part persons of independent condition, or associated with one of the great Sovereign Orders of the Temple, or St. John of Jerusalem.

The Order was introduced by Baron von Hund into his Masonic System of Strict Observance in 1750 and "revived" in England by Judge Rodwell Wright, the Provincial Grand Master of the Ionian Isles, who wrote an elaborate ritual for conferring the Degree.

It is curious to find an English judge introducing a grade propagated by von Hund, a notorious Jacobite who claimed that Prince Charles Edward Stuart, the

Young Pretender, had given him command of the higher grades of the Masonic Fraternity.

The Order of Constantine, however, was received with great enthusiasm by the Masonic Fraternity, and H.R.H. the Duke of Sussex became its Grand Master in 1813.

The Constantine Order is preparatory to the grade of Knight of the Holy Sepulchre, said to have been founded by St. Helena, and this in turn leads up to the rank of Knight of St. John the Evangelist, traditionally derived from a special branch of the Knights Hospitaller.

Another instructive and ancient Masonic Order of Chivalry is the Royal Order of Scotland. The Traditional History of the Order, which must not be regarded as an authentic narrative, represents the First Degree as dating from the time of King David I of Scotland. This portion of the Degree is conferred in a Chapter of Heredom on Master Masons of a certain standing. The second part of the Order claims to have been founded by Robert the Bruce on the Battlefield of Bannockburn to commemorate the valour of a band of Knights Templar who had rendered him their assistance in that great victory. These Templars were refugees in Scotland, where they had fled after the downfall of the Order of the Temple and the murder in Paris of the Grand Master Jacques de Molay in March, 1314.

King Robert the Bruce, it is claimed, revived the older degree and incorporated both degrees under the title of the Royal Order of Scotland. The year 1314 stands out therefore as the "Year of the Restoration." King Robert took upon himself the office of Grand Master reserving the succession for his followers to the Scottish Throne, and established the Chief Seat of the Order at Kilwinning. Membership of the Order was not to be confined to ex-Templars, but none were to be admitted except Scots and possibly Irish.

Referring to this tradition, Brother Lyon writes :

“ As regards the claims to antiquity and a Royal origin that are set up in favour of this rite, it is proper to say that modern inquiries have shown them to be purely fabulous. The Fraternity of Kilwinning never at any period practised or acknowledged other than the Craft Degrees ; neither does there exist any tradition worthy the name, local or national, that can in the remotest degree be held to identify Robert Bruce with the holding of Masonic Courts, or the institution of a secret society at Kilwinning.”

Many have been puzzled as to the meaning of the term “ Heredom ” which is undoubtedly the Hebrew word *Harodim*, which occurs in 1 Kings v. 16, meaning the overseers of the Temple builders, though some authorities derive it from the Greek *ieros*, holy, and *domos*, a house ; while others prefer a Latin origin from *heres*, giving it the meaning of “ heirs ” presumably of the old Masons.

As the original Hebrew language had no vowel points, the word *Harodim* would be expressed only by the letters H.R.D.M. It will thus be seen how easily the word could be turned into “ Heredom,” and, following this course, it has been suggested that the expression “ Rose Croix de Heredom ” may be translated as Cross with the Rose of the Overseers of the Temple.

The fact that the Royal Order of Scotland is generally conceded seniority over every Masonic system excepting the Craft, is sufficient to make it of the greatest interest, though its antiquity is only one of its many claims to our respect and veneration.

The curious thing about this Order is that it is first heard of in England, as the Legends are purely Scottish, and the Ritual, which is in quaint and attractive verse, shows distinct traces of a Scottish origin.

The King of Scotland is the Hereditary Grand Master of this remarkable survival, and a seat is invariably kept vacant for him in any country in which the Order meets and must not be occupied by any Knight of the Order. In days to come this chair may be occupied, as the Prince of Wales became a member of the Order on November 1st, 1933.

There is a Provincial Grand Lodge in London to which are admitted only members of the Thirtieth and higher degrees of the Ancient and Accepted Rite.

In addition to the Masonic Orders of Chivalry, there are a number of grades which may be described as belonging to the realms of sacred romance.

There is, for instance, the Order of St. Lawrence which commemorates the martyrdom of St. Lawrence.

St. Lawrence became a deacon at Rome, and was called upon by Valerian to deliver up the church treasures. He brought forth the sick and the poor as his treasures, and was condemned to suffer death by burning on a gridiron. The day for his commemoration is August 10th.

The celebrated monastery and palace of the Spanish Kings was erected by Philip II in gratitude to the Saint, as the victory of St. Quentin was gained on the Saint's day.

The Escorial is designed to represent the gridiron on which the Saint suffered martyrdom.

Another romantic body is the Order of High Priesthood, which is reserved for brethren who have held the priestly chair in a Royal Arch Chapter. The ceremonies of this Order are most impressive.

Such very briefly are a few of the Orders of Chivalry and Romance which have become interwoven with the Masonic fabric.

All are based on the teaching of the three Craft degrees but cover widely differing phases of speculation and search. In some degrees there is the further link with the Craft, that their rulers are required to have passed the chair of a Symbolic Lodge.

Some of the most prized admit only Royal Arch Masons ; and indeed the whole structure of the Higher Degrees is built up on the sure foundation of the three primary Craft Degrees, Entered Apprentice, Fellow Craft and Master Mason.

There was a time when Grand Lodge frowned severely on brethren who were actively engaged in promoting Orders of Masonic Chivalry and Romance.

Those days have long since passed, and it was my privilege to be present when no less a personage than the Pro. Grand Master, the Earl of Ampthill, was installed as a Knight Templar, and his example has been followed by many other noble and distinguished brethren who are actively interested in the promotion of Chivalry and Romance in Freemasonry.

Prominent amongst these great gentlemen is my old friend James Russell McLaren, who, in addition to holding the exalted position of President of the Board of General Purposes, has attained high rank in the Mark, the Ancient and Accepted Rite, the Temple and most of the other Orders of Masonic Chivalry and Romance.

CHAPTER XIX

THE APRON AND THE SWORD

“ What rights the brave ?
The sword !
What frees the slave ?
The sword !
What cleaves in twain
The despot's chain,
And makes his gyves and dungeons vain ?
The sword ! ”

MICHAEL J. BARRY.

THE popularity of Masonry in the Army and Navy in the present day is proverbial; but from a comparison of the lists of lodges and registers of members, and taking into consideration the vast increase in the Order generally, it is not nearly so popular as in the days of the Napoleonic wars when most of the regiments on active service, besides those of the militia, had lodges attached to them; and there was nearly always in the seaports a particular lodge favoured and chiefly supported by the men who “ went down to the sea in ships.”

The practice of granting warrants to Masons in the military and naval service empowering them to form lodges in the regiments or other units to which they were attached, originated, as we have seen, in Ireland. In 1732, the Grand Lodge of Ireland granted a warrant to the Royal Regiment (The Royal Scots), the premier infantry regiment of the line. This Irish lodge, which, as we shall see, played an important part in the introduction of masonry across the seas, has been replaced by an English lodge, “ Unity, Peace and Concord,” warranted in 1808.

Curiously enough, the only other regiment which

holds a travelling warrant from the Grand Lodge of England is not an English corps but the famous Irish battalion, the 89th Foot.

This crack corps has been amalgamated with the old 87th Foot to form a single unit called the Royal Irish Fusiliers, which is linked and forms one corps with the Royal Inniskilling Fusiliers.

The 89th had an Irish Warrant from 1798 till 1818. In 1822 this was replaced by a Provisional English Warrant for the Hibernia Lodge when the corps was stationed at Travancore, Madras. The present warrant was granted in 1844, when the battalion was at Quebec, and since that year the Lodge has been known as "Social Friendship," No. 497.

Naturally enough the Grand Lodge of Ireland has lodges in the 4th Royal Irish Dragoon Guards, now amalgamated with the 7th Dragoon Guards, and in the 5th Inniskilling Dragoon Guards, but it has resorted to the English invasion of its military Masonic territory by warranting lodges in English units, the 1st Royal Dragoon Guards, the 1st Worcestershire Regiment and the 1st Duke of Cornwall's Light Infantry, which are still in active work.

No less than forty-six lodges in British cavalry regiments, headed by a lodge in the 1st Life Guards, were warranted by the Modern Grand Lodge. One regiment has had at various periods as many as four lodges hailing from the "Antient," "Modern" and Irish jurisdictions.

The Royal Artillery followed their cavalry comrades very closely.

The Royal Horse Artillery seems to have been first in the field with a lodge at Colchester in 1761. The Royal Regiment favoured the "Antients," and of nineteen lodges held in various battalions, as the artillery units were formerly styled, all were warranted by the Atholl Grand Lodge.

The Royal Engineers had two Antient Warrants



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issued to units of artificers, and a warrant was issued to the 37th Company in 1863, but the warrant was withdrawn and the fee returned in 1864.

The Coldstream Guards had a lodge from 1793 to 1821 which united with the Lodge of Hope, and is now the Royal York Lodge of Perseverance, No. 7.

But these achievements pale into almost insignificance when compared with the Masonic associations of the infantry regiments. In all no less than two hundred lodges were held at one time or other in His Majesty's Regiments of the Line!

Nor was the old constitutional force, the Militia, to be outdone by the regulars, and sixty-eight lodges have been held in various militia regiments.

It is a curious commentary on affairs on the other side of the Irish Sea in the eighteenth and nineteenth centuries that just half of these lodges were held in the old Irish County Militias.

But this was not all; the "Antients" warranted lodges in the Regiment of Anspach and in the Hanoverian Brigade, while the "Moderns" were the parents of a lodge in another Corps of foreign auxiliaries, and Scotland threw her mantle over lodges in the Scots Brigade in 1764 and the Turkish Contingent as recently as 1856.

Indeed, as already mentioned, our brethren across the Border closely followed the sister kingdom in the practice of constituting military lodges.

In 1747, the 12th Foot (the Duke of Norfolk's Regiment)—now the Suffolk Regiment—was the first military unit to form a Masonic Lodge from amongst its members with a Scottish warrant. This premier lodge was closely followed by lodges in the 23rd Foot, now the Royal Welch Fusiliers, and in the 31st and the 70th Regiments of Foot, now the first and second battalions of the East Surrey Regiment. The 32nd Foot, now the 1st Battalion of the Duke of Cornwall's Light Infantry which had an Irish warrant about the same time as the Royal Scots, and

the 56th Foot, now the second battalion of the Essex Regiment, also received Scottish warrants in 1754 and 1760 respectively.

In Scotland, private soldiers were freely admitted to the privileges of the Craft, but in England, until the days of the Great War, no military person below the rank of a corporal could be initiated into an Army Lodge. Indeed, Scotland from the first showed a special regard for the private soldier, and his total fees on entrance were fixed in by-laws at half those paid by corporals and trumpeters, a third of the amount contributed by sergeants, one-fifth that by quartermasters, and only one-eighth of the amounts received from officers and "Stranger Gentlemen." Similar proportions were also enjoined for a monthly levy to form a Lodge Charity Fund for the relief of discharged and distressed Brethren with their widows and children, though "if the Lodge shall become so rich that they can do it without hurting their own Brethren, they shall help a distress'd Brother, be he of what religion, country, or profession whatever."

The combination of apron and sword was a very happy one. If we could only follow the records of these soldiers' lodges, what a fascinating and romantic story they would unfold.

The men of the sword played an important part in the spreading of Freemasonry and left behind them in every quarter of the globe the beginnings of lodges which still flourish. Notable amongst these regimental formations is the very first of them all—the Irish Lodge of the Royal Regiment (the Royal Scots).

The regiment was stationed in Albany, New York State, in 1758 and 1759. The officers, according to the "Albany Hand Book," were "scholars and gentlemen" and "brought with them, and kept up, a large and valuable library of rare books," which they left to the city when the battalion was ordered away in 1759.

This lodge initiated many prominent citizens of the town into its mysteries, and when the battalion left Albany the officers of the Lodge, according to a custom of the time, left behind them a copy of their Irish warrant to enable the local Brethren to continue their Masonic meetings. The copy was endorsed as follows :

“ We, the Master, Wardens and Brethren of a Lodge of Free and Accepted Masons, No. 74, Registry of Ireland, held in the second Battalion Royal, adorned with all the honours, and assembled in due form, Do hereby declare, certify and attest, that Whereas, our body is very numerous by the addition of many new members, merchants and inhabitants of the city of Albany, they having earnestly requested and besought us to enable them to hold a Lodge during our absence from them and we knowing them to be men of undoubted reputation and men of skill and ability in Masonry, and desirous to promote the welfare of the Craft : We have, therefore by unanimous consent and agreement, given them an exact true copy of our Warrant as above, and have properly installed Mr. Richard Cartright, Mr. Henry Bostwick and Mr. Wm. Ferguson, as Assistant Master and Wardens of our body, allowing them to set and act during our absence, or until they, by our assistance, can procure a separate WARRANT for themselves from the GRAND LODGE IN IRELAND.

Given under our hands and seal of our Lodge in the City of Albany, the eleventh day of April, in the year of MASONRY, 5759, and in the year of our LORD GOD, 1759.

JOHN STEADMAN, *Secretary.*

ANIAS SUTHERLAND, *Master.*

CHARLES CALDER, *Senior Warden.*

THOMAS PARKER, *Junior Warden.*”

The Lodge continued to work under this copied warrant until February 21st, 1765, when it was granted a charter by Provincial Grand Master Harison and became known as Union Lodge, No. 1.

The charter was duly confirmed by Sir John Johnson, Grand Master, on July 30th, 1773, and the Lodge continued to function under it till the end of the War of Independence. After the War, it failed to maintain its isolated existence and finally submitted its Colonial warrant and received a fresh one, under the name of Mount Vernon Lodge, No. 3, from the Grand Lodge of the State of New York on the January 6th, 1807.

I have dealt with this little bit of military Masonic history in some detail as it shows that in the eighteenth century Lodges had very liberal notions as to their powers.

Not only in America but in India, a military lodge claims to have been first in spreading the light. The Dorsetshire Regiment, which proudly claims to be *Primus in Indis* as the first King's regiment to serve with the Company's troops in 1754, has a Masonic title to this great distinction as its regimental lodge in the old 39th Foot, now the first battalion of the regiment, made the first Mason in India, under a European Warrant, in 1757.

This Lodge subsequently founded numerous lodges in various parts of Hindostan. There is a stone let into the wall in Fort-William, Calcutta, commemorative of the early history of this Lodge. All its working tools and jewels fell into the hands of the enemy during the Peninsular War, but were subsequently returned to the regiment. The same fate befell the Lodge chest of the famous Carabiniers, or 6th Dragoon Guards, who are now amalgamated with the 3rd Dragoon Guards as the 3rd Carabiniers (Prince of Wales's Dragoon Guards). The chest was returned under a flag of truce and with a guard of

honour by the French commander. The Leicestershire Regiment, the old 17th Foot—a regiment, like the Dorsets, famous for its service in India—carried its warrant throughout its service in the East but lost it in the American War. It was promptly sent back to the regiment by General Parsons, with a fraternal letter.

The American Army was just as active in Masonry as the British troops with which they were fighting. A Lodge was formed in the American lines of which General Samuel Holder Parsons was the Master, hence this courtesy.

It is interesting to read that during the American struggle for independence, even that great soldier and statesman, George Washington, was active in his Masonic duties. Indeed, it is recorded that it was by General Washington's orders that the Masonic lodge chest of the old 46th Foot, now the 2nd Battalion of the Duke of Cornwall's Light Infantry, was sent back.

This famous corps bears on its battle honours "Dominica," which has a Masonic, as well as a military, interest. The battalion again lost its chest during the capture of the island in 1805, and it was sent back three years later by the French military authorities.

During the war between the Northern and Southern States of America, letters of dispensation were issued for the formation of travelling lodges, but in 1864 Grand Master Clinton F. Paige expressed himself firmly and unalterably opposed to travelling military lodges, declaring :

" I can discover no principles of Masonic law nor equity that will justify us in sending one of our Lodges into another jurisdiction temporarily, that would not with equal propriety allow us to establish a lodge permanently therein. Entertaining these views, I declined granting such dispensations,

and submit the question to the better judgment of the Grand Lodge."

The Grand Lodge thereupon voted against "the further establishment or continuance of Military Lodges."

Several notable Masonic incidents occurred during this fratricidal campaign.

On the capture of Hampton in Virginia, a Masonic hall was found in the village with its furniture, regalia and records intact. The property had evidently been forgotten when the Southern troops evacuated the area.

The Commander of the Union forces, Major-General Butler, who was a Mason, took over the material and at the first opportunity sent it under a flag of truce to the Grand Lodge of Virginia.

On other occasions during the campaign, Masonic "enemies," who were either wounded or taken prisoners on both sides, were treated with special kindness and consideration by their captors.

It is an interesting fact that General Elys Parker, who, as military secretary of General Grant, drew up the terms of capitulation of General Lee, was a full-blooded Seneca Indian, and a keen Freemason.

During the Great War, twenty-two American Grand Lodges sent a Mission to France where a Trowel and Triangle Club had been established in Paris by personnel of the Y.M.C.A. The Headquarters of the American Masonic Mission became the centre of many activities, and four Masonic lodges were constituted under the warrant of the Grand Master of New York.

The British and American regiments were not singular in interesting themselves in Masonry. Swedish, German, Dutch, Belgian, and even Russian regiments have had their own Masonic lodges, and entombed in the archives of the Grand Orient are the records—*dossiers*—of about two hundred Regimental

Lodges, together with a number of documents which formerly belonged to the Lodges constituted in England by French prisoners of war and which eventually came under the Grand Orient.

It is not probable that the name of the enthusiastic soldier who originated the idea of having a Freemasons' lodge restricted to the members of his profession in his own regiment, will ever be brought to light ; but there can be little, if any doubt, that Thomas Dunckerley was the first to hold a regular lodge under the Union Jack in the wide dominions of Father Neptune.

I have reserved for this chapter a brief reference to the career of this remarkable man who was the first member of the Royal Navy to devote himself heart and soul to the service of the Masonic Order.

Thomas Dunckerley was the son of the daughter of a physician, or of a lady in some sort of domestic situation, and ran away from school to go aboard one of His Majesty's ships which was just sailing for foreign parts. He spent twenty-six years afloat and saw service in various parts of the world, chiefly in North America, and was present at the Siege of Quebec.

He was employed as a gunner but became schoolmaster on board H.M.S. *Edinburgh*, which indicates that he had managed to acquire a good education.

He never obtained a commission, and retired from the Navy as a comparatively young man.

Dunckerley's mother on her deathbed made a dying declaration that Thomas was the son of George II, who, as Prince of Wales, had been her lover, and the resemblance of the sailor to King George II was too remarkable to have been a mere coincidence.

The King died before his son could make a personal application to his Royal father, but Dunckerley secured the sympathetic hearing of George III, who

accepted his evidence and granted him quarters in Somerset House, which was then used as a residence for royal pensioners.

His pension of £100 a year was later on increased to £800, and he was provided with a residence at Hampton Court when Somerset House was appropriated for Government purposes.

Dunckerley proceeded to get called to the Bar by the Honourable Society of the Inner Temple, but being still, as his chroniclers put it, athirst for glory, he obtained a commission in the South Hampshire Militia and served with that corps for three years.

Eventually being relieved from the need of earning his living by his Royal pension, Dunckerley settled down to devote himself to Freemasonry, with the result that his name shines in the firmament of Masonic pioneers as equal to those brilliant stars, Desaguliers and Dermott.

In 1760, Grand Lodge issued a Warrant for a Lodge to be held on board His Majesty's Ship *Vanguard*. The *Vanguard* sailed for the West Indies in October, 1761. Meanwhile Dunckerley had left her and had been appointed to the *Prince*, a larger ship, or, as he terms it, "a ship of the second rate." For this ship a warrant was granted bearing the date of May 22nd, 1762.

The Lodge on board the *Vanguard* does not appear to have done much work, and when Dunckerley left the sea and settled down on land it was resuscitated at the Queen of Bohemia's Head in Wych Street, and after various vicissitudes is now the London Lodge, No. 108.

The Lodge first held on H.M.S. *Prince* was removed on board H.M.S. *Guadaloupe* and thence—like the *Vanguard* warrant—came permanently ashore.

It did not lapse as stated by John Lane in *Masonic Records*, but was removed to a private room in Somerset House, and took the name of the Somerset House Lodge. From its first appearance in London,

Dr. Oxford records that the Lodge rapidly came to the fore, and took the same position in Grand Lodge which the Horn Lodge had held forty years previously.

Indeed, it secured not only its prestige, but its historical position, as the Somerset House Lodge, under the indefatigable Dunckerley, absorbed the Old Horn Lodge, No. 2, exchanging its name for the number and place on the register of one of the lodges which had formed the Grand Lodge of England. So the second nautical lodge by a skilful manœuvre acquired the precedence of one of the premier Masonic bodies.

But this was not all ; Somerset House Lodge proceeded to absorb a very aristocratic body, the Royal Inverness formed from the Officers of the Loyal North Briton Volunteer Corps of which the Duke of Sussex was the Commander. This Lodge took its name from the second title of the Grand Master—the Duke of Sussex—who was Earl of Inverness.

The Lodge was the first unit constituted under the United Grand Lodge, and was consecrated with great éclat in 1815, the Duke of Sussex himself performing the ceremony of installation.

The Royal Inverness fixed very high fees for initiation, joining and membership, and its members regarded themselves as the successors to the Officers' Mess of the old Volunteer Corps.

The Royal Inverness Lodge was resorted to by many distinguished men, but after a meteoric career of thirteen years was amalgamated with Somerset House as the Royal Somerset House and Inverness Lodge, No. 4, acting by Immemorial Constitution.

So it is interesting to note that one of the two oldest English lodges first saw the light on board one of His Majesty's Ships of war, and, through its association with what was virtually a military lodge, has an intimate association with the Sword.

The Great War brought home to modern Masons

the almost forgotten affinity of the apron and the sword.

Thousands upon thousands laid down their peaceful avocations and rushed to the sword in the defence of Liberty.

When Peace came, a movement was started by the Duke of Connaught to provide a suitable memorial to the brethren who fell in the Great War, and to commemorate the return in safety of so many Masons from that Great Adventure.

With admirable vision the Grand Master showed his desire that the Masonic Memorial should be worthy of its great object, and provide not merely a cenotaph, but a national headquarters for the great fraternity which, all the world over, looks to England as its birthplace.

Much opposition had to be overcome, as it was feared that the project might interfere with the established Masonic charities dealt with in Chapter XXIV.

Many difficulties had to be surmounted, but after fourteen years of patient labour, the great Masonic Peace Memorial was dedicated on July 19th, 1933, by the Royal Grand Master, who originated the scheme in 1919.

The Memorial stands at the junction of Great Queen Street, Wild Street, Long Acre and Drury Lane, and forms a majestic addition to London's great buildings.

An architectural writer and critic says : " It would be difficult to find any modern building of which the plan may be said fully to exemplify ' the grand manner ' as does that of the Masonic Peace Memorial. . . . The classic order, as here exemplified, is a kind of ceremonial dress which has a complete social justification. In the façades there is an admirable dignity. . . . It is important to emphasise that the building has two great functions to fulfil ; it is not only the Headquarters of the Craft, but it is also a

Memorial to the Brethren who fell in the Great War, and in honour of them the great Tower stands, an imposing monument."

Long may the great Tower look over what has become the Masonic quarter of London as a Symbol of the imperishable association of the Apron and the Sword.

CHAPTER XX

BADGES OF RANK

"The Rank is but the guinea's stamp,
The man's the gowd for a' that." BURNS.

"Mark but the badges of these men . . .
Then say if they be true."

The Tempest.

THE Masonic Fraternity is in itself a great hierarchy. A candidate for its mysteries loses none of his personal attributes in ordinary life when he is admitted to this mighty Brotherhood, but he finds himself in a new world with its own ranks and its own distinctions.

He soon learns that none of these are to be obtained without due trial and sure approbation, and that high Masonic rank is always the result of patient labour and devoted service.

The emblems of Masonic rank are aprons, collars, gauntlets, sashes and jewels.

Now one of the outstanding features of the ancient guilds was the privilege of wearing a special livery, which, in the early days, consisted of robes of brilliant colours.

The livery is a survival of the feudal custom which permitted lords, knights and esquires to distinguish their retainers by granting them a special dress, the prototypes of our military uniforms of to-day.

As the barons grew to be rivals of the King by maintaining small armies in livery, the practice of granting liveries was prohibited by Statute law, but

the City Companies were exempted from the provisions of this Statute. So important and distinctive was this privilege regarded that the guilds of the City of London are called *Livery* Companies, and their members still wear their medieval gowns and hoods.

An important link between the Court of the Guild and the Masonic Lodge is that the wearing of "clothing" is imperative in both.

It is surely no mere accident that Masonic regalia is never referred to as such, but always by the term "clothing."

No mason can enter a lodge unless he is clothed. It has been thought that it was on account of the peculiar pride in his calling which characterized the building craftsman, that the apron was chosen by the Mason as the essential article of "clothing."

As a matter of fact, the apron is the distinguishing badge of most societies, of which the members are either bound by obligations or secrets to one another, and it is found as a sacred token in most countries throughout the world.

It is interesting to point out that in the Mysteries of Mithras a white apron formed part of the clothing with which the aspirant was invested.

Mackey tells us that an apron was worn by the Jewish priesthood, and the prophets of Judah, when about to perform any solemn duty, invested themselves with a girdle or apron, and all the ancient statues of the heathen gods, which have been discovered in Greece, Asia, or America, are decorated with superb aprons. "Hence," he adds, "we deduce the antiquity and honour of this important part of a Freemason's vestments, and substantiate the correctness of our claim, that it is 'more ancient than the Golden Fleece or Roman Eagle, and more honourable than the Star and Garter.'"

The apron is conferred on the Masonic aspirant at his initiation in the same way that the gown is

conferred on the modern guildsman who is presented to the Master of his Company, who gives directions to the Clerk or Beadle to invest the new Brother with the livery.

The original Masonic apron was of white lambskin.

Leather was the orthodox material for all workmen's aprons in bygone days, and Shakespeare describes it as the material for the aprons even of servants in ale houses, which proves that leather aprons were the usual ones for workmen of all classes in his time.

Prince : How might we see Falstaff bestow himself to-night in his true colours, and not ourselves be seen ?

Poins : Put on two leathern jerkins and aprons, and wait upon him at his table as drawers.

Henry IV, Act II, s. 2.

The symbolism of the apron is twofold.

The wearing of this emblem of labour reminds the Brethren that work and not play should ever be the aim of the craftsmen.

The apron was worn by our operative Brethren to preserve their garments from spot or stain. Its use by speculative Masons is designed for a nobler purpose.

By the whiteness of its colour and the innocence of the animal from which it is obtained, we are admonished to preserve that blameless purity of life and conduct which will alone enable us to present ourselves before the Grand Master Architect of the Universe, unstained with sin and unsullied with vice.

As the working mason did not disdain wearing his apron on the way home from work, the earlier speculative Masons copied them by wearing their aprons on the way home from the Lodge. Hogarth in his picture "Night" depicts a Master of a Lodge returning to his house still wearing apron and collar, and it was recorded in the press of the period that in

1721 the Duke of Wharton returned to his house in Pall Mall wearing his apron.

This affectation soon passed, as, when Masonry became really fashionable a little later, the working apron of the operative mason was objected to, and as a subterfuge, the fashion arose of wearing the apron upside down.

This practice proved decidedly inconvenient, so a smaller and more ornamental article was devised.

The lambskin was supplanted by kid, and in the early days, considerable latitude was allowed to the brethren and their lady friends in producing highly artistic articles.

Some aprons had designs on them drawn with Indian Ink, some were printed from engraved plates, some were hand-coloured and others were beautiful specimens of art needlework, worked in silk or sequins. The representation of a temple in the centre of the apron was a favourite device, especially on French aprons, which were smaller than the English and rounded at the corners.

The aprons of Craft Masons in America are rounded at the corners and of a much plainer type than those used in this country. Germany kept the full square of the English apron, but the blue colour was darker, and the apron was supported by a red silk sash tied round the waist.

The modern English Freemason's apron varies for the different degrees, and is worn somewhat differently during the progress of the candidate to Master-ship.

The Master Mason's apron has gradually become standardized in shape and size, and is made of white kid with three rosettes, one on the fall, and two on the apron itself.

The "garment" is lined with sky-blue silk, and the rosettes and edging are of the same colour and material.

Suspended from pale blue ribbon attached under

the flap are two tassels, which may be of bullion or more or less elaborate silver chain work, according to the taste and pocket of the wearer.

The tassels are indeed the only part of the Master Mason's apron in which, nowadays, any latitude is allowed to the individual. Aprons are worn in practically all the grades of Masonry. Even when this is no longer the case, as in the Order of the Temple, the candidate for installation must present himself wearing the apron of the degree which is now essential for admission to the Order.

The apron marks the progress of the Freemason in the Masonic hierarchy.

When he attains the rank of Master or Past Master of a lodge, the rosette is replaced by the level.

Further steps in rank are indicated by the colour of the silk with which the apron is trimmed.

The sky-blue is replaced by garter-blue on promotion to District or Provincial office, or to the highly-prized distinction of London rank which takes the place of Provincial rank in the case of the members of London lodges.

District and Provincial aprons are trimmed with gold lace, and ornamented with the badge of the wearer's rank, and the name of his province or district.

London rank Brethren wear similar aprons, but, instead of the badge of the provincial or district office, are embroidered with the design of the Past Master's jewel, to be referred to later, surrounded by the word "London."

After many years' service, the aspirant may—or may not—attain Grand rank.

This distinction is the aim of the earnest Mason, but many are called and few are chosen.

It is not too much to say that no honour in civil life is harder to attain than the "purple" of Freemasonry, nor is it more than the truth to assert that if many devoted members of the Craft were asked to

choose between a civil honour and Grand Lodge rank, they would unhesitatingly decide on the latter.

This fact shows how carefully and discriminatingly Masonic honours are bestowed.

As mentioned in the next chapter, Grand Stewards and Past Grand stewards wear a red apron.

The privilege of nominating Grand Stewards belongs to nineteen old lodges.

The Grand Stewards have the privilege of arranging the annual Grand Festival, and have a long record of more than two hundred years' service to Grand Lodge behind them.

On all great Masonic occasions, the Brethren of the Red Apron are in evidence carrying out their historic duty of assisting the Grand Director of Ceremonies in providing for the seating accommodation and general comfort of the brethren.

Collars are always badges of Masonic rank.

They are worn by officers of private lodges, past masters, present and past provincial and district grand officers, present and past grand stewards, past grand officers, and members of a number of the Higher Degrees.

Grand officers "of the year" wear beautiful and distinctive chains during their terms of office. Collarettes are worn in some of the Higher Degrees.

The early Scottish Masons confined the clothing of the Lodge to aprons, and the introduction of sashes did not take place till late in the eighteenth century.

Collars were worn almost from the beginning in the English lodges, but the next badge of rank to be referred to, "gauntlets," are a comparatively modern innovation. They are not worn with the simple and distinctive "clothing" which Grand officers wear when visiting private lodges.

Sashes are not worn in the Craft degrees in England, but are used, in addition to collars, by office bearers in private lodges and in the Grand Lodge of Scotland.

A beautiful sash forms part of the clothing of English Royal Arch Masons, and a sash is the distinctive badge of the Thirtieth and Thirty-third Degrees of the Ancient and Accepted Rite, and forms part of the regalia of Knights Templar.

The word "jewel" is invested with a peculiar meaning in Masonic ritual, but is also applied to the various badges of rank appended to the collars worn by Grand Officers, Past Masters, the officers of private lodges, and the members of some of the Higher Degrees.

But this is not all. The same term is used for the badges, or medals, which are worn by masons as rewards for work as Masters of their lodges, or to mark the fact that they have attained some special distinction or rendered some special service to the Order.

Past Masters' badges are invested with peculiar interest, as, under the English Constitution, the essential part consists of the Forty-seventh Proposition of the First Book of Euclid suspended from a Square. For most lodges, this device is suspended by a light blue ribbon from a bar, or bars, bearing the name and number of the Lodge, or from a plaque bearing some device peculiar to the Lodge.

Indeed, given the square, Euclid XLVII and the light blue mounting, all the rest is a matter of artistic taste.

It may be useful to remind the reader that the Forty-seventh Proposition is enunciated as follows :

"In any right-angled triangle, the square which is described upon the side subtending the right angle, is equal to the squares described upon the sides which contain the right angle."

This interesting problem, on account of its great utility in making calculations and drawing plans for buildings, is sometimes referred to as the "carpenter's theorem."

We are indebted to Pythagoras for the demonstration of this proposition, and it has been said that he was so elated after making the discovery that he offered up a sacrifice of a hundred oxen to the gods !

The English Masons have adopted the problem of this ancient philosopher, who was so devoted to learning, as a memento, instructing them to be lovers of the arts and sciences.

This interesting device is not used in the United States of America or in Scotland, where the jewel of a Past Master is a pair of compasses, extended to sixty degrees, on the fourth part of a circle, with a sun in the centre.

The Red Apron lodges generally suspend their Past Master's jewel from a red ribbon, but the Grand Stewards' Lodge and the Royal Somerset House and Inverness Lodge are privileged to use red collarettes.

The Past Master's jewel of the Grand Master's Lodge and the Lodge of Antiquity is also worn suspended round the neck.

A special jewel is granted for outstanding efforts on behalf of the great Masonic Charities or other great Masonic institutions, and usually Founder's Jewels are presented to Brethren who, at great trouble and expense, assist in the establishment of new lodges.

A Centenary Jewel is permitted to be worn by members of lodges which have worked consecutively for a hundred years, and special emblems are authorised by the Grand Lodge for members of a few old lodges, such as the Grand Stewards' Lodge, the Lodge of Antiquity, Royal Somerset House and Inverness, and the Royal Alpha Lodge.

The jewel of the Grand Stewards' Lodge is invested with peculiar interest, as it is believed that it was designed by the great painter, Hogarth, for the Grand Stewards.

The decorations of the higher degrees may not be worn in assemblies under the authority of the Grand Lodge of England, but an exception is made in

favour of the Royal Arch badge, and the Presentation Jewel of First Principal of a Royal Arch Chapter, which consists of a Crown mounted on a triangle, and suspended from a red ribbon. As in the case of Past Masters' jewels, subject to the essential features, there is wide scope for artistic treatment in working out the design.

For instance, in a beautiful jewel presented to the writer by his Indian Chapter, the crown is exquisitely set with rubies and other precious stones.

Although they cannot be regarded as badges of rank, I may close this chapter by a brief reference to the wearing of white gloves by Freemasons, already mentioned in connection with the cathedral builders of York.

This is a very ancient usage, as in an indenture of covenants made in the reign of Henry VI of England, "between the church wardens of a parish in Suffolk and a company of Freemasons, the latter stipulate that each man should be provided with a pair of white gloves and a white apron, and that a lodge, properly tyled, should be erected at the expense of the parish in which they were to carry on their works."

Well into the second half of the eighteenth century, upon admission to a British lodge it was the custom for each new member to present gloves to the existing members; but our French Brethren, far from requiring the initiate to provide gloves for the lodge, presented him with two pairs, one for himself and Mackey solemnly adds, "one for his wife or mistress."

The practice of presenting gloves was known to Scottish Masons as "Clothing the Lodge," and had a corollary in the London Craft Guilds, where apprentices were required to present a silver spoon, or its equivalent in cash, to the Company and another to the Clerk for preparing their indentures.

Gloves are, indeed, part of the "clothing" of a Mason, and as far back as 1724 the following paragraph appeared in one of the newspapers:

“ We hear, That a Peer of the first Rank, a noted Member of the Society of Free-Masons hath suffer’d himself to be degraded as a Member of that Society, and his Leather Apron and Gloves to be burnt.”

This announcement refers to the Duke of Wharton, who has been referred to above and in an earlier chapter, as endeavouring to pervert Masonry to the Jacobite interest.

It has been well said that the wearing of white gloves is meant to remind the modern Mason that “without a pure heart and clean hands” no one can “stand in the holy place.”

CHAPTER XXI

MULTI-COLOURED MASONRY

"The purest and most thoughtful minds are those which love colour the most."

RUSKIN, *The Stones of Venice*.

COLOURS play an important part in the symbolism of Freemasons. Each grade has its emblematic colour.

Colours have always been invested with mystic meanings and thus have become the distinguishing mark between different nations and different professions.

White is symbolic of innocence and purity, and, as we shall see, is employed by Freemasons either to denote these qualities or as an emblem of joy and rejoicing. Black on the contrary is a sign of sorrow, and therefore is used in several Higher Degrees to indicate grief and mourning.

The heralds have adopted colours as insignia of particular virtues and qualities of mind. The ancient Druids employed three colours in their ritual, appropriating White as a token of Light; Green as an emblem of Hope; and Blue to signify Truth.

Nothing is more general than the belief that blue is peculiarly the colour adopted by Freemasons, and the expression "Blue Masonry," which is in such general use with regard to the three primary degrees of the Order, bears out this notion as English Craft Lodges are restricted to this colour; but, as a matter of fact, even in this country, blue was originally worn only by Grand Lodge officers.

White was the colour prescribed for Private Lodges. This colour has always had a special religious significance as the priests and ministers of nearly all faiths are clothed in white garments in token of their high office.

The Old Testament speaks of the white robes of Aaron and the sons of Levi, and in the New Testament we learn that white garments are symbols of Christian aims and practice.

It will be remembered that St. John the Divine was commanded to write to the church in Sardis : " He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life."

White robes are used by the Mohammedans in their religious devotions and by the ministers of Buddhism, the Magi of Chaldea and Persia, and by the Celtic Druids. The priests of Isis, Osiris and Amon Ra of Ancient Egypt were similarly clothed in white.

In the Craft, white is still preserved in the aprons and the gloves, without which no Mason is properly clothed ; and is very largely employed in the Higher Degrees. It is, for instance, the distinctive colour of the thirty-first degree and also of the highest grade of the Ancient and Accepted Rite—the Thirty-Third Degree.

The shade of blue originally adopted by the Grand Lodge of England was the old Garter shade of azure or sky-blue.

The present dark Garter-blue did not come into use until after the Jacobite Rebellion of 1745, when the Grand Lodge seems to have changed its shade of blue with the Order of the Garter.

Blue is emblematic of universal friendship and benevolence, and teaches us that in the mind of a Mason these virtues should be as extensive as the blue arch of heaven itself.

The Grand Sword Bearer prior to 1741, when he

became an officer of Grand Lodge, wore an apron lined with the deepest yellow silk.

Yellow is the emblematic colour of the degree of Prince of Jerusalem, the sixteenth degree of the Ancient and Accepted Rite. The Rosicrucians associate the colour with the life-giving rays of the sun, with the corn and oil employed in the consecration of temples, and gold—the metal of the gods.

As early as 1731, the colour red became a distinctive feature of Grand Lodge, as the Grand Stewards and Past Grand Stewards were ordered to wear aprons lined and trimmed with red silk, and “ribbons,” or collars, of the same hue.

Red is emblematic of courage, will and force, and next to blue is more used than any of the primary colours in Masonic symbolism.

At the end of the eighteenth century, the Grand Lodge had, in addition to the Annual Festival, a meeting outside the Metropolis followed by a Feast which was provided by what were called the Country Stewards. These Brethren succeeded in getting Grand Lodge to agree to their lining their aprons with green silk, but the privilege was short-lived and the colour green has passed from the colour scheme of English Freemasonry.

Not so, however, across the Irish Sea and north of the Tweed.

The colours of the Grand Lodge of Scotland are green, but Scottish masonry has no universal and distinctive colour as private lodges are allowed to select the colours for their aprons themselves.

Green is the emblematic colour of a Knight of the Red Cross, and of a Perfect Master. By it the Red Cross Knight is reminded that Truth is a divine attribute, and that, like the green bay tree, it will flourish in everlasting verdure. The Perfect Master learns from the colour of his apron that, being dead in sin, he must hope to revive in virtue.

The tartans of the various clans are very popular

for apron borders, so that a gathering of Scottish Masons presents a most picturesque sight. This display of colour presents a sharp contrast to the severe uniformity of white and different shades of blue which prevails south of the Tweed.

It is significant that the colour of the Order of the Thistle is green, and it seems that, just as the English Masons adopted the Garter ribbon, their Brethren across the border chose the ribbon of the premier Scottish order.

When we leave the Craft and pass to the Royal Arch, Mark Degree and the higher grades of Masonry, a wealth of colour is experienced.

The Supreme Order of the Royal Arch has a striking combination of indented purple and crimson, but this blend of colour is peculiar to English Royal Arch Masons as our American Brethren trim their Royal Arch aprons with scarlet.

Purple, which is formed by the union of red and blue, and is so emblematic of Imperial authority, seems happily employed in the regalia of a degree which has always been described as Royal, and which is still looked on as the supreme grade of Masonry by the Grand Lodge of England.

The Mark degree introduces a beautiful shade of crimson which is combined with the light blue of the craft for private lodges and with Garter-blue for the Grand Lodge.

The Ancient and Accepted Rite has remarkably fine regalia.

The apron and collar of the Sovereign Princes of the Rose Croix are the most beautiful articles of modern Masonic clothing. The apron consists of white satin bordered with red silk, exquisitely embroidered in gold. The designs on the apron and the collar embody a wealth of imagery. The outstanding features are the Rose, the Cross, the Serpent, and what the heralds call "the Pelican in its piety."

In ancient mythology, the rose was consecrated

to the god of silence, Harpocrates. Hence, this flower was regarded as the emblem of silence and secrecy; thus when anything was intended to be kept secret, it was said to be delivered *sub rosa*, or "under the rose."

In the *Song of Solomon*, it will be remembered that Christ is referred to as the Rose of Sharon.

The pelican is a bird which was formerly believed to wound its breast so that it might feed its young with its blood.

It has long been a favourite symbol of Our Saviour, Who shed His blood for the salvation of the human race.

The serpent, on account of its long life and the fact that it changes its skin, has always suggested ideas of immortality and resurrection to mystical minds.

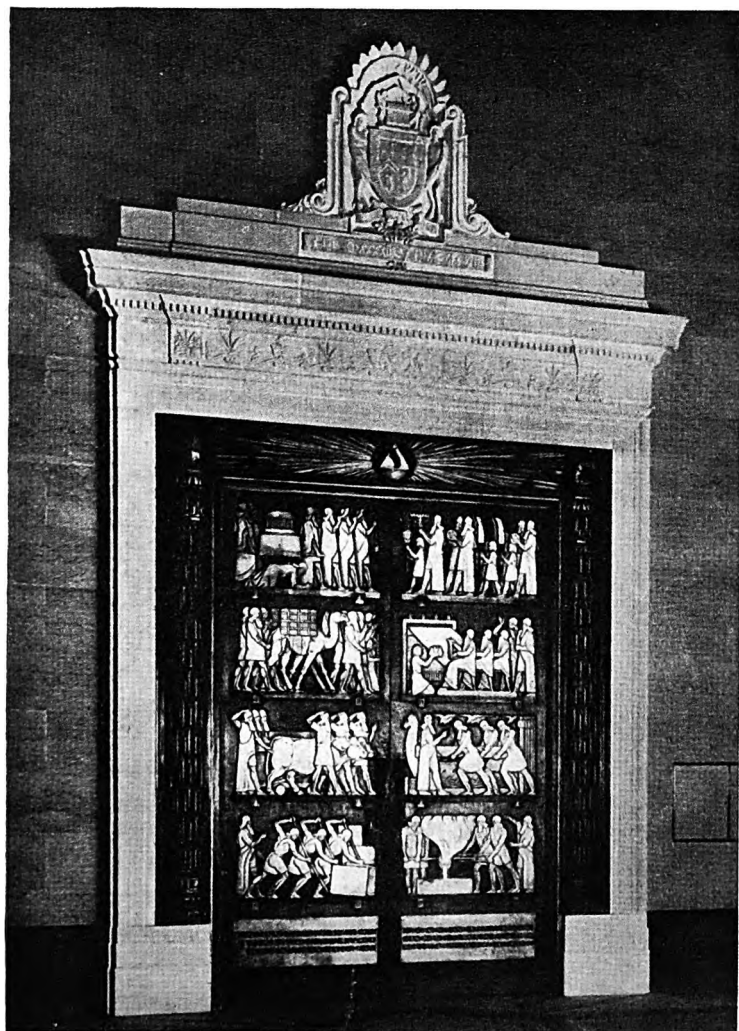
It is a curious thing that a reptile, which is not really remarkable for its intelligence, should have become so famed for its wisdom. Christ himself made it a symbol of worldly wisdom, and when sending forth his disciples to work miracles, our Lord said: "Be ye . . . wise as serpents and harmless as doves." (Matthew x. 16.)

The association of the serpent with the healing art is spread throughout the world. There is an old Greek legend which declares that snakes knew of a root which brought the dead to life!

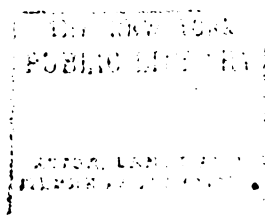
Indeed, it was popularly believed, throughout the classic world, that eating some part of a serpent gave medical skill to the consumer of the unsavoury dish.

The superstition that touching a serpent's skin has healing powers exists in some places, and this idea underlies the raising up of the brazen serpent in the wilderness which cured the Israelites of snakebite.

In nearly all the ancient serpent cults the reptile is regarded as a beneficent deity and not as a demon, so that it is curious that he plays the part of Satan in Genesis and throughout the Judaic system.



THE GREAT BRONZE DOORS SHOWING KING SOLOMON'S PREPARATIONS "TO BUILD AN HOUSE UNTO THE NAME OF THE LORD"



Notwithstanding this fact, something akin to snake worship has actually invaded the Christian Calendar of Saints. There is a shrine to St. Domenico of Foligno at Coccelo, in the Abruzzi mountains of Southern Italy. This shrine is famous for its cures, and, on the Saint's Day in May each year, men carry live serpents before the image of the Saint, which is festooned with snakes.

With its tail in its mouth, the serpent is always employed as an emblem of eternity.

Black is largely employed in the colour scheme of various grades of the Ancient and Accepted Rite, always to symbolize sorrow and distress.

It is the emblematic colour of the fourth, sixth, ninth, tenth, and eleventh degrees of the Rite. It is combined with white in the fourth, white and red in the ninth, but is the sole colour of other grades.

One side of the beautiful apron of the Rose Croix degree is black bearing a red cross. In this grade the colour is symbolic of the anguish of our Saviour on the Cross.

In Great Britain and Ireland, as already indicated, the ancient habit of the Knights of the Order of the Temple has been restored. The members wear white robes and black sashes. The black sashes are borne in memory of the martyrdom of Jacques du Molay, or de Molay, the last Grand Master of the Order.

Black is also the distinguishing colour of the Knights of Kadosh, now the thirtieth degree of the Ancient and Accepted Rite.

The Knights of this exalted Masonic rank are stated to have adopted this colour from a former association with the Knights Templar, but this connection is not borne out in the modern ritual of the Degree.

The Knights of St. John adopted black as their distinguishing colour when Raymond du Puy converted the peaceful Brothers of the Hospital of St. John into a fighting Fraternity.

The old monks had assumed the black habit of the hermits of Saint Augustine, adding to it a white cross of eight points.

The Masonic Knights Hospitaller still wear the black mantle, and the Most Venerable Order of the Hospital of St. John continues its use.

The decorations of the Civil Order, which are granted by the authority of the King as Sovereign of the Order, are worn suspended from a black ribbon.

The hangings of a Consistory of Princes of the Royal Secret, the Thirty-second Degree of the Ancient and Accepted Rite, are black strewed with tears, and the English members of this grade wear a black collar.

I do not propose to weary the reader by further references to the various colour schemes which have been introduced into what has been irreverently described as masonic millinery, but enough has been said to show that even in the ordinary lodges of the British Isles, a great diversity exists.

If we run the gamut of the various grades we shall find that far from blue being the sole Masonic colour, every colour of the rainbow finds a place in one or other degree, and that the Royal Ark Mariner actually imitates the rainbow in the silk of his apron—a symbolic reference to the Covenant with Noah.

Modern Masonry may be well described as multi-coloured.

CHAPTER XXII

ROSE AND CROSS

"Fame is the scentless sunflower, with gaudy crown of gold ;
But friendship is the breathing rose, with sweets in every fold."

OLIVER WENDELL HOLMES.

"... blazoned as on heaven's immortal noon,
The cross leads generations on."

SHELLEY.

THAT beautiful emblem of secrecy, the Rose, has been already referred to, and its association with the Cross seems one of the happiest conceptions of mystical minds.

There is no more romantic story in the world than the history of the foundation of the Ancient and Accepted Scottish Rite. It had its birth in the New World in the Island of the French West Indies, known, as we have seen, as Hispaniola, Hayti or San Domingo.

Here was a small colony of French Masons with the Comte de Grasse-Tilly at their head. The Count was probably familiar with the Rite of Perfection, or Heredom, which was established by the Chevalier de Bonneville in 1754 and called the Chapter of Clermont, in honour of Louis of Bourbon, Prince of Clermont, who was at that time Grand Master of the Fraternity in France. This Rite consisted of twenty-five degrees, which were similar to those of a body established, as we have seen, four years later in Paris and styled the Council of the Emperors of the East and West.

The members assumed the titles of "Sovereign Prince Masons, Substitutes General of the Royal Art,

Grand Superintendents and Officers of the Grand and Sovereign Lodge of St. John of Jerusalem."

The Rite is said to have been established in Berlin, where it is claimed, in 1786, Frederick the Great added eight degrees to the twenty-five, forming thirty-three in all. The German origin of the rite is not universally accepted, as the phraseology and titles of degrees are French throughout. It was from this system, reformed and reorganised, no doubt that the modern Ancient and Accepted Rite was developed. In honour of its reputed founder the Prussian double-headed eagle is still the ensign of the Rite, and constitutes the badge, or jewel, of the last four degrees of the Order.

The French colonists in Hayti, being threatened with something in the nature of a revolution, set sail for the nearest seaport on the mainland of America, Charleston in the State of South Carolina.

There they founded in 1801 a governing body called "The Supreme Council of the 33rd or last degree of the Ancient and Accepted Scottish Rite," though Scotland had nothing to do either with the place of birth of the Order, or the nationality of its founders.

So epoch-making was this foundation considered, that Grasse-Tilly proceeded to France and expounded his views to his French brethren who eagerly took up the new organization.

Although there were a number of other rites in existence, it immediately attracted to its ranks a very large following, with the result that most of the rival rites have disappeared, but the "Ancient and Accepted"—with the word "Scottish" dropped in England and Ireland but preserved in America and everywhere else—has survived and flourishes.

The system includes the three Craft degrees, but usually the Supreme Councils leave these grades under the control of the various national grand lodges.

The degrees from the fourth to the fourteenth are as follows :

4. Secret Master.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Intendant of the Buildings.
9. Elect of Nine.
10. Elect of Fifteen.
11. Sublime Elect.
12. Grand Master Architect.
13. Royal Arch of Enoch.
14. Scotch Knight of Perfection.

There are complete rituals for each of these degrees in regular use in America, but they are rarely worked in this country, and as a rule the grades are conferred by name only in what is called a Lodge of Perfection.

The fifteenth Degree, or Knight of the Sword and of the East, and the sixteenth, Prince of Jerusalem, are conferred in Councils of Princes of Jerusalem.

The legend of the sixteenth degree is founded on certain incidents which took place during the building of the second Temple, when the Jews had become so harassed by the attacks of the Samaritans and other neighbouring nations, that an embassy was sent to King Darius to seek his favour and protection, which he granted.

The seventeenth degree, Knight of the East and West is given in a Lodge of Knights of the East and West. "This is a degree of chivalry, unconnected by its history with Freemasonry. The Knights assert, that upon their return from the Holy Land, in the age of the Crusaders, their ancestors organized this Order ; and that in the year 1118 the first knights, to the number of eleven, took their vows of secrecy, friendship and discretion, between the hands of Garinus, patriarch and prince of Jerusalem."

The eighteenth degree is always worked in full

in a Chapter of Knights of the Eagle and Pelican, Sovereign Princes, Rose Croix of H.R.D.M. I refer to the beautiful regalia of this degree elsewhere.

In relation to its origin, Masonic writers have made many conflicting statements ; some give it a greater antiquity than others, but all agree in believing it to be one of the earliest, if not the very earliest, of the higher degrees. This antiquity, in conjunction with the importance of its design and the solemnity of its ritual, has given to the Rose Croix a universality in the Masonic world which places it second only in importance to the degrees of Ancient Craft Masonry.

The ceremonies and history of a Chapter of Rose Croix are such that it would be impossible to give a detailed account of them here.

It is sufficient perhaps to say that the Rose Croix applies the rites, symbols and traditions of Ancient Craft Masonry to the last and greatest dispensation. It adds another Temple to that of Solomon and of Zerubbabel, the symbolic edifice to which Christ alluded when he said, " Destroy this temple, and in three days I will raise it up."

The Rose Croix replaces the Wisdom, Strength and Beauty of the Ancient Temple by the Christian pillars of Faith, Hope and Charity. The great lights remain, but the three lesser give way to the thirty-three, which allude to the years of the Messiah's sojourn on earth.

The name of this degree has led to its confusion with the Rosicrucians, a secret association which may be regarded as forming a connecting-link between the esoteric bodies of the Middle Ages and those of the present time.

My kinsman, John Heron Lepper, in his fascinating book, *Famous Secret Societies*, gives a vivid sketch of this remarkable body. It appears that at the beginning of the seventeenth century an anonymous manuscript describing how a certain Christian Rosenkreuz had founded a hidden brotherhood, which

possessed many occult powers and mysterious secrets, began to be circulated among scholars in south-east Germany and Austria. The manuscript unfolded the benefits that Germany would derive if the learned professions could be induced to lay aside their mutual jealousies and unite in a fraternal union ; and it invited all men of good will to join the brotherhood established by Rosenkreuz.

Francis Bacon has been claimed as one of the first Englishmen to respond to this invitation, but Robert Fludd is the first known celebrity in this country to be actually identified with the Fraternity. Fludd was the editor of Andrea's work on the Rosicrucians. He studied medicine on the Continent and may have joined the society during his residence abroad.

Fludd was certainly interested in the Worshipful Company of Masons, as amongst its lost treasures is a Book of Constitutions which he presented to the Company.

Other Englishmen have been claimed as Rosicrucians, but apart from individuals no organised body calling itself Rosicrucian is known to have existed in England until the nineteenth century. A society claiming such a title was in existence from 1830 till 1850, but had died out by the latter year.

In 1866, Robert Wentworth Little founded the *Societas Rosicruciana in Anglia* on the basis of the Rosicrucian system which had been communicated in Germany to one Kenneth R. H. Mackenzie, who became a prominent member of the English society. Authority to practise this rite in England was obtained from Austria and the first English College of Rosicrucians was established.

Little was succeeded by Dr. Wynn Westcott, who has been followed in the chair of Supreme Magus by that distinguished Masonic scholar, W. John Spong-hurst, and under such able guidance the English Rosicrucians have developed into a very flourishing order.

The English revivalists introduced the society into Scotland and America, and to-day both these countries possess independent jurisdictions. Candidates for admission to the Societas Rosicruciana in Anglia must be Master Masons, and thus women are excluded.

It was my privilege to introduce the Order into India, but the Society is now dormant in that country.

The Rosicrucians were usually charged with seeking for the Philosopher's Stone, but resolutely denied this charge and boasted of many secrets of which they maintained that the Philosopher's Stone was but the least.

Having, I hope, cleared up this confusion between two bodies which have really no connection with one another, let us return to the Supreme Council which really preserves the ancient association between the Rose and Cross.

Founded in the romantic way I have described, the Ancient and Accepted Rite has become the most popular and most extensively diffused form of Masonry, as Supreme Councils, or governing bodies, of the Thirty-three Degrees are found in almost every civilised country in the world. Indeed, the Rite is the nearest approach to universality which exists in modern Freemasonry, as, whereas many Grand Lodges do not recognise one another, all *recognised* Supreme Councils are in fraternal communion.

The System has had a curious history in this country.

At the beginning of the last century several degrees of the Ancient and Accepted Rite, including the Rose Croix, were introduced at Bristol by some French refugees, and Chapters for working them were formed under the authority of the Grand Orient of France.

The famous Baldwyn Encampment of Knights Templar about the same time took over and worked not only the Rose Croix but the degree of Knight of

Kadosh, which, as we shall see, is the Thirtieth Degree of the Ancient and Accepted Rite.

This irregular arrangement continued until 1845, when three prominent English Freemasons with Dr. Crucefix at their head, obtained a warrant from the Supreme Council of the Northern Jurisdiction in the United States of America for forming a Supreme Council in England and Wales and the Colonies and Dependencies of the British Crown.

The Supreme Council does not concern itself with the degrees worked by the Grand Lodge or any other British or Irish governing body.

In 1782, long prior to its introduction to this country, the Rose Croix degree was established in Ireland under a Chapter of Prince Masons.

Later on, in 1802, it was decided to work the whole of the thirty-three degrees, and an Irish Order of Heredom was founded. Since some doubt was raised as to its validity, a Supreme Council of the Ancient and Accepted Rite for Ireland was formed in 1824 under authority from the Mother Supreme Council of the World established, as we have seen, in the United States of America.

In order to prevent any discord between the two bodies, the Supreme Council surrendered all its rights over the eighteenth, together with the fifteenth, sixteenth and seventeenth degrees, to the Grand Chapter of the Prince Masons. The members of the Rose Croix degree were known as "Prince Masons," and these degrees were worked independently under a Grand Council of Rites for Ireland.

The degrees above the eighteenth were governed by the Supreme Council.

This rather unsatisfactory arrangement continued till 1903, when an alteration was made which brought all the degrees from the fourth to the thirty-third under the control of the Supreme Council, but the Grand Chapter of Prince Masons still maintains its existence.

Scotland followed the example of England in 1846, but obtained its Charter from France, and the Dominion of Canada was the first of England's daughter nations to have a Supreme Council of her own.

Under the English jurisdiction, the degrees from the nineteenth to the twenty-ninth consist of the following grades: Grand Pontiff, Venerable Grand Master, Patriarch Noachite, Prince of Libanus, Chief of the Tabernacle, Prince of the Tabernacle, Knight of the Brazen Serpent, Prince of Mercy, Commander of the Temple, Knight of the Sun, Knight of St. Andrew.

These degrees are not worked *in extenso*, but are given by name in a Chapter of Grand Elected Knights, K.H, which confers the 30° Grand Elected Knight K.H or Knight Kadosh only on members of the eighteenth degree who have ruled over a Rose Croix Chapter.

The remaining degrees are restricted in number and conferred in consistories, and are styled respectively Grand Inspector Inquisitor Commander, and Sublime Prince of the Royal Secret.

The Thirty-third Degree is limited to the nine members of the Supreme Council, Inspectors General of Districts and a few distinguished brethren.

The ceremonies for conferring the higher grades of this remarkable rite are very beautiful and elaborate, and worthy successors of the beautiful ceremony of Perfection as a Sovereign Prince Rose Croix.

Throughout the Degrees of the Rite, the prevailing idea is a period of mourning followed by a discovery which leads to joy and rejoicing, a cardinal point of the ceremony.

The keynote of most of the Masonic rites is to teach the basic doctrine of all religions, that by sins and transgression something of great importance is lost, but by suffering and repentance it is regained.

As might be expected, the Rite flourishes mightily



Supreme Council of the XXXIII. Degree OF THE ANCIENT AND ACCEPTED RITE OF H.R.D.M. K.H.

From the East of the Supreme Council of the Sovereign Grand Inspectors General of the 33^d of the ANCIENT AND ACCEPTED RITE for England and Wales and the Dependencies of the British Crown, under the C.C. of the South, near the B.D., answering to N.L. 51° 31', Long 6° 17' W. of Greenwich.

11 O all Illustrations Grand Inspectors General; Most Valiant and Sublime Princes of the Royal Secret; Grand Inquisitors Commander; Grand Elected Knights M., D.,; Illustrations Princes and Knights; Grand, Ineffable, and Sublime Free and Accepted Masons of every Degree of Masonry throughout the Universe, and

TO ALL TO WHOM THESE PRESENTS SHALL COME,

HEALTH, STABILITY, WISDOM.

Know ye, That We, the Supreme Council of the 33^d for England and Wales and the Dependencies of the British Crown, do hereby certify, acknowledge and proclaim our Illustrations Brother,

Major Robert James Blackburn, Esq.

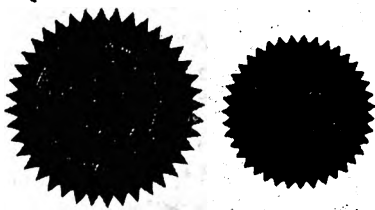
to be an Expert-Master of the Symbolic Lodges; Secret Master; Perfect Master; Intimate Secretary; Protost and Judge; Intendant of Buildings; Elect of Nine; Elect of Fifteen; Sublime Elect; Grand Master Architect; Ancient Master of the Royal Arch; Grand Elect Perfect and Sublime Mason; Knight of the East or Sword; Prince of Jerusalem; Knight of the East and West; Excellent and Perfect Prince; Rose Cross, of H.R.D.M.; Grand Pontiff; Venerable Grand Master; Patriarch Novitiate; Prince of Lebanon; Chief of the Tabernacle; Prince of the Tabernacle; Knight of the Brazen Serpent; Prince of Mercy; Commander of the Temple; Knight of the Sun; Knight of St. Andrew; and an Illustrations and Sublime Grand Elected Knight M., D.,.

WE therefore commend all our aforesaid Princes, Knights, and Sublime Masons to receive and acknowledge our said Illustrations and Perfect Brother in his several qualities to the degree of

GRAND ELECTED KNIGHT K.H.

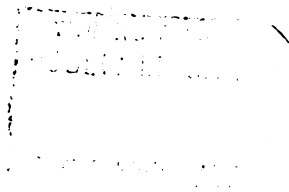
And WE shall recompense the attentions shown to him to those Brethren who may present themselves to our Supreme Council furnished with lawful Certificates or Letters of Credence.

In Testimony Whereof, The Grand Secretary General has hereunto subscribed his name, and affixed the Seal to the Grand Council Chamber, at London, this 11th day of the month of August, A.D. 1914.



Robert James Blackburn
H. G. of H.R.D.M., K.H., S.P.R.
Grand Secretary General H.R.D.

THE SUPREME COUNCIL OF THE ANCIENT AND ACCEPTED RITE
A CERTIFICATE OF THE 30°



in the land of its birth—America, where it is universally known as “the Scottish Rite.”

One of the most progressive Masonic governing bodies in either hemisphere is the Mother Grand Council of the World, Supreme Council of Inspectors General, Knights Commander of the House of the Temple of Solomon of the Thirty-third Degree of the Southern Jurisdiction of the United States of America.

This body, which has its headquarters at Washington, publishes a monthly journal, *The New Age*, which is circulated amongst Freemasons all the world over and is now in its forty-first volume.

The Supreme Council for the Northern Jurisdiction of the United States is at New York, and there are Supreme Councils for Canada, Mexico, Central America, Panama and Cuba and for all the South American States.

Enough has been said to show that this Rite rivals the Craft in its widespread activity and preserves in every quarter of the globe the association between the Cross and the mystic Rose.

CHAPTER XXIII

APRONS AND PETTICOATS

"I, for one, venerate a petticoat."

BYRON.

THERE is no body of men who can more heartily echo Byron's famous phrase than Freemasons, but through the long history of the Craft they seem to have been also mindful of the familiar French proverb: *Brouille sera à la maison si la quenouille est maîtresse*—There will be discord in the house if the distaff rules.

There seems to be little doubt that this attitude of mind goes back to the earliest times, notwithstanding the phrasing of the Old Charge, known as York No. 4, which says: "The one of the Elders takeing the Booke, and that *hee* or *shee* that is to bee made Mason, shall lay their hands thereon, and the charge shall be given."

Based on this sentence, the possibility that women were admitted as Freemasons and duly obligated in the usual manner, has been a fruitful topic of enquiry and discussion; but the general consensus of opinion, supported by such famous Masonic writers as Mackey, Hughan and Lyon, is that the insertion of "*shee*" in this document, instead of *they*, was a clerical error or a faulty translation.

It must be admitted, however, that women were freely admitted to the old Craft guilds.

Even in the guilds under the management of priests, such as the Brotherhood of "Corpus Christi" of York which dated from 1408, lay members of any

honest craft were admitted without regard to their sex, if "of good fame and conversation," the payments being the same for the "brethren and sisteren." Women "were sworn upon a book," in the same manner as the men.

Indeed, as I have pointed out in my *London's Livery Companies*, women were recruited for most of the City Guilds on much the same lines as men.

Certain Companies, such as the Drapers and Clothworkers, two of the "Big Twelve" City Companies, have actually encouraged the admission of women, and several women are annually added to the City's list of "Freemen." The Queen, herself, has the Freedom of the Needlemakers' Company, and her only daughter, the Princess Royal, was recently admitted to the Gardeners' Company.

Notwithstanding these facts, Gould comes to the conclusion that the wording of the Old Charge is an error, or fancy of the translator or copyist, and that there is no record of women having been admitted to the fellowship of Masons although they were undoubtedly admitted to so many other guilds, including trades closely associated with the building trade, such as the Carpenters and my own guild—the Glaziers.

There is a tradition of the German stonemasons that Sabina, the daughter of Erwin of Steinbach, the famous architect, was a skilful mason and carved the porch of Strassburg Cathedral.

Little credence is attached to this story and not a great deal to another tale that the Empress Marie Theresa, disguised as a man, visited a Vienna Lodge, but as far back as 1730, Lodges of Adoption to which women were admitted appeared in France.

These lodges were so called as they had to be "adopted" by ordinary lodges composed of men.

The adoptive lodges had different rituals. One was called the *Order of the Anchor*, which dealt with nautical problems, and the lady initiate promised not to receive strange vessels in the port she belonged to as long as a vessel of the Order was at anchor near.

The Lodge of St. Antoine, founded in 1775, was the resort of the most eminent duchesses of France and flourished till 1805.

The Knights and Nymphs of the Order of the Rose was established at Versailles in 1778 and met in a Temple of Love. Candidates for admission were brought in chains to the door of the Lodge where they were asked what they sought. The postulant was instructed to reply "Happiness."

The next question to the candidate was "What is your age?" The answer varied according to the sex of the candidate. Men were expected to reply, "The age to love," whilst women varied the answer by saying, "The age to weep and love."

When the presiding officer was satisfied with the answers of the candidate, the chains of steel were removed and replaced by garlands of flowers.

An oath of secrecy as to the proceedings of the lodge was exacted, and the penalty for a violation of the obligation was that the roses of happiness would be changed to the thorns of repentance.

During the exile of King Stanislas in Paris, he fabricated a fanciful and "ancient" Polish origin for a fashionable ladies' lodge which developed into a charitable organization, and did good work amongst the poorer sisters of its titled members.

Just as Scotland was credited with the origin of so many French degrees and rites, the Northern Kingdom gave its name to an Order of Scottish Ladies of the Hospital on Mount Tabor, whose lodges became brilliant assemblies of Court beauties and great nobles.

There is a romantic story of a French lady Mason called Madame de Xaintrailles.

This lady obtained a commission in a cavalry regiment and served with distinction in the French Army.

In consideration of her military services, this Amazon of the Empire is said to have been initiated in an ordinary lodge and to have attended its meetings.

In the Lodges of Adoption there were four degrees, Apprentice, Companion, Mistress and Perfect Mistress.

The first of these degrees was not based on any legend, but the second was founded upon the story of Eve and her fall in the Garden of Eden. The third introduced the story of the Tower of Babel, but had no reference, as has been suggested, to the alleged loquacity of the sex.

The officers in the fourth degree represented Moses and Aaron and their wives and daughters, and the wanderings of the Hebrews in the wilderness were employed to illustrate symbolically a Freemason's pilgrimage through life.

The jewel of the Order was a gold ladder with five rounds.

The ritual was attractively worded and the lodge-rooms resembled *salons* rather than workshops. Indeed, they were known as "Edens," and the entrances, appropriately enough, as "barriers." Each meeting was followed by some form of social entertainment during which the sisterhood delighted in bewildering visitors by employing symbolic phraseology. Thus the Worshipful Sister in the East would ask the Sister Junior Warden if all the lamps in that part of the room were duly trimmed, meaning thereby that she was enquiring if all the glasses were duly charged, and further mystify her listeners by referring to water as white oil, and wine as red oil.

Then came the Revolution, and, as we have seen, Masonry died out only to be revived with renewed vigour under the approving guidance of the Great Napoleon and some of his Marshals.

Adoptive Masonry sprang into new life under such favourable auspices, and in 1805 the Empress Josephine became the head of an Imperial Lodge of Adoption of Free Knights.

In the lodges of this Society, officers of both sexes were appointed.

The brethren and sisters wore a very simple form of clothing consisting of plain white aprons and gloves, and the officers of the lodge plain blue collars with gold trowels as their distinguishing jewel.

Adoptive Masonry survived the Fall of the Empire, and it is recorded that in 1819 Voltaire attended a Ladies' Lodge called the Beautiful and Good, held in the fashionable Faubourg Saint Honoré, where the proceedings terminated with a dance.

The Grand Orient of France has consented to the formation of other Ladies' Lodges, and it is said that several of them are held in England.

In the early part of the nineteenth century, ladies were also admitted in France as members of the Rite of Misraim and the Rite of Memphis. From Lodge certificates, signed by the Sovereign Grand Master of the Order, which are still in existence, it appears that they held three degrees, Apprentice, Companion and Mistress.

Adoptive Masonry was by no means confined to France, as in Holland Ladies' Lodges were warranted in 1801, but at this period Holland, of course, was under French influence since Louis Buonaparte ascended its throne in 1806.

The Dutch Lodges of Adoption were short-lived as they were prohibited in 1810.

Mixed Masonry appeared in Germany about 1739 when Pope Clement XII issued his famous Bull forbidding the practice of Freemasonry.

Afraid to offend the Holy Father but anxious to maintain their fraternal meetings, some influential German Brethren, with the Duke of Bavaria, Elector of Cologne, at their head, founded a society called the "Mopses."

The word "Mops" is Dutch for mastiff and signifies fidelity, and the ritual centred round the fidelity of the dog.

There was a Grand Master and a Grand Mistress and members took the obligation of secrecy on their honour, the men holding a sword and the women placing their hands on a toilet glass.

There is a print in existence of a lady initiate kissing a dog's tail, but this can hardly be relied on as evidence that this ceremony definitely took place.

The Order was for a time the rage amongst the higher classes in Germany, but soon disappeared.

In this country, a parallel to the familiar story of Ireland's Lady Freemason, the Honourable Mrs. Aldworth, is related in connection with a Mrs. Beaton who was born in the memorable Masonic year, 1717, and died at Norwich at the age of eighty-five. She claimed to have copied the Irish lady's feat by concealing herself in the wainscot of a lodge room and listening to the proceedings. It is doubtful, however, whether she was ever initiated into Freemasonry.

There is also in the *Gentleman's Magazine* for March, 1792, a review of a new book entitled *Freemasonry for the Ladies, or the Grand Secret discovered*. But the opinion of the critic who reviewed the book in the Press of the period was not likely to give much impetus to the sale of this publication. He summed it up in one short line: "A silly thing, to say the least of it." He does not state, however, whether this referred to the subject of Masonry for women or to the merits of the work itself.

Notwithstanding the complete disapproval of the

Craft, women's lodges have continued to exist, and there are to-day a number of lodges in London and other English towns which are controlled and officered by women.

They claim to be in possession of the genuine ritual and secrets of the Order and freely admit men to their ranks, but, as they are not in communion with any regular Grand Lodge, no orthodox Mason can visit them.

This system is known as Co-Masonry. The society styles itself "The Honourable Fraternity of Ancient Masonry" and has a Grand Lodge of its own.

This body claims to exist for emphasizing the spiritual aims of Masonry, and admits both sexes on equal terms.

Discussion of all topics is permitted but not on sectarian or party lines.

The Fraternity claims jurisdiction over the three Craft Degrees, the Mark and the Royal Arch, but does not concern itself with the Higher Degrees.

Official recognition has been requested from Grand Lodge but was refused, so no loyal member of the Craft can have anything to do with this Society.

But if we can have nothing to do with such illegal bodies and cannot meet our lady friends in open lodges, happily no restriction prevents our enjoying social intercourse with them after the Lodge is closed. Thus the Ladies' night is one of the most pleasant features in the annual programme of many lodges.

Formerly Masonic Balls were very popular.

One of the greatest events of the Simla season was the Masonic Ball. By special dispensation on these occasions, all kinds of Masonic clothing were worn and the result was a brilliant gathering in which some brethren who are now holding the highest rank

in Grand Lodge and the Supreme Council, took a prominent part.

I confess to having enjoyed myself immensely at many of these long-forgotten assemblies, and though I cannot meet my lady friends on the level, I can still, like Byron, "venerate a petticoat."

CHAPTER XXIV

THE RELIEF OF DISTRESS

"For Charity itself fulfills the law
And who can sever love from charity."

SHAKESPEARE.

"In faith and hope the world will disagree,
But all mankind's concern is charity."

POPE.

"Of the tenets of our Order none stands out more clearly than the duty to relieve distress and suffering."

THE DUKE OF CONNAUGHT, *July, 1933.*

WHENEVER, or wherever, Freemasons assemble at the festive board, they never part without what is called the Tyler's Toast, which expresses a pious hope for the relief of poor and distressed Freemasons wherever they may be.

Kipling has put this toast in verse in the lines :

"Then 'ere's to the sons o' the Widow,
Wherever, 'owever they roam.
'Ere's all they desire, an' if they require
A speedy return to their 'ome."

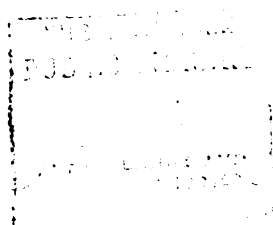
Indeed, it seems from the *Old Charges* that our ancient brethren, like all the old guilds, made a custom of granting relief to brethren who were in want.

The old craft fellowships were in fact benefit societies, from which, in return for contributions made in health to the common stock of the Fraternity, members expected to be relieved in sickness and when disabled by the infirmities of age.



Illustrated London News

THE RELIEF OF DISTRESS
THE KING OPENING THE ROYAL MASONIC HOSPITAL, JULY, 1933



As might be expected, the *First Book of Constitutions* gives instructions as to behaviour towards a strange brother. The reader is told that "if you discover him to be a true and genuine Brother, you are to respect him accordingly ; and if he is in want, you must relieve him if you can, or else direct him how he may be reliev'd."

In addition to this injunction, "every new Brother at his making" was expected "to deposite something for the Relief of indigent and decay'd Brethren, as the Candidate shall think fit to bestow, over and above the small Allowance stated by the By-Laws of that particular Lodge."

Soon after its formation, Grand Lodge turned its attention to organized benevolence, but curiously enough the first case in which the Grand Lodge gave relief to a brother was not a case of need or destitution, as in 1723 a fund was raised to reimburse a Mr. Henry Prichard for the amount of a fine imposed on him as the result of an action brought against him by a certain Abraham Barrett for assault. Prichard seems, under great provocation, to have struck the plaintiff in consequence of statements made by Barrett derogatory to Freemasonry.

In 1724, following on a petition from Past Grand Master Anthony Sayer, a General Charity was mooted and a Committee of Thirteen appointed to consider the best methods to regulate it, but it was not till 1729 that the Charity was actually established.

The following year, 1730, the Westminster Hospital, or Infirmary as it was then called, informed Grand Lodge that it would take care of any poor brothers who might happen to be disabled by broken limbs, etc., and emphasized the operative character of Masonry in those days by adding the words "which often happens among Working Masons." Grand Lodge gladly accepted this offer and agreed to make an annual donation to the Institution.

In 1738, a proposal to provide for twenty children of Masons and binding four to trades yearly was brought up, but "There being reason to apprehend that it would greatly affect the Fund of Charity already established, the same was rejected."

Ten years after the Fund of Charity was established we learn that continued calls were being made on the Fund, and that sums varying from three to twenty guineas were being voted to relieve necessitous Brethren.

In December of the year 1739, we have a romantic echo of the past as we learn that twenty guineas were ordered to be paid to the Grand Master, Lord Raymond, to be applied in relief for "Bro. Thomas Crudeli, a prisoner in the Inquisition in Florence on Account of Masonry."

The Fund of Charity was steadily augmented as the years rolled by, and with its growth extended benefits were conferred upon Brethren in distress. To contribute further to this Fund, the Grand Lodge resolved on the 24th June, 1755:

"That every Certificate granted to a brother of his being a Mason, shall, for the future, be sealed with the seal of Masonry, and signed by the Grand Secretary, for which five shillings shall be paid to the General Fund of Charity."

When the Great Rebellion occurred, the "Antients" were alive to the need for a charitable fund and raised funds by a quarterage of a shilling from all members of lodges.

In Dermott's *Ahiman Rezon*, he printed the substance of the Charity Regulations from the Second Book of Constitutions, and in addition "The Regulations as practised in Ireland and by York Masons in England."

Under these articles, the Stewards' Lodge was entrusted with the duties of a "Board of Benevolence."

I have already referred to the curious fact that so many great English institutions owe their origin to the genius and inspiration of men or women who were not of British birth.

This applies to the first great Masonic Charity to be established in this country—the Royal Masonic Institution for Girls.

This important departure and extension of the charitable activities of the premier Grand Lodge owes its inauguration to the exertions of an Italian gentleman, Bartholomew Ruspini, who came to England in 1750 to practise as a dentist.

Ruspini prospered in his profession and became Surgeon Dentist to the Prince of Wales.

He was initiated at Bristol in 1762 and joined the Lodge of Emulation, No. 21, and the St. Alban's Lodge, now No. 29, and was a Founder of the Prince of Wales' Lodge. He served as Grand Steward in 1772, and as Grand Sword Bearer from 1791 to his death in 1813. He received the title "Chevalier" from the Pope, who created him Knight of the Golden Spur in return for his benevolence and hospitality to distressed foreigners.

Ruspini's aims were "to preserve the female offspring of indigent Freemasons from the dangers and misfortunes to which a distressed situation might expose them," and further, "to qualify them to occupy a useful though not menial position in life, and to furnish respectable families with servants."

The institution was called at the outset the "Royal Cumberland Freemasons' School," in honour of H.R.H. the Duchess of Cumberland, wife of the Grand Master, and it was inaugurated on Lady Day, 1788.

The Institution was fortunate in its Royal Patroness, who was far from being merely a figurehead, and was personally responsible for finding the School its first home. Less than a year after the

scheme was inaugurated, a house in Somers Place East, near where St. Pancras Station now stands, was acquired and fifteen girls were admitted. The interest of the Craft was aroused, and only six years later the Institution was able to purchase a site and erect its own building in Elizabeth Place, Westminster Bridge Road.

Here the Charity had various vicissitudes, but progress was made and in 1851 when it became necessary to move the school to make room for improvements in the neighbourhood, the Governing body was able to build a new school at the top of St. John's Hill facing Wandsworth Common, then more or less in the country.

The building was dedicated by the Grand Master of the period, Lord Zetland, in 1852, and was extended and enlarged from time to time until 1919, when a new Junior School was purchased at Weybridge, and the old Junior School at Clapham became the Lower House. Girls are admitted into the Junior School at Weybridge at the age of seven years. They pass on to the Senior School at Clapham at the age of ten or eleven and remain there until they have reached the age of sixteen or seventeen.

Up to the time of its removal to Clapham to its present site, the Institution was little more than a Charity school. All that has been changed and the Institution is now a first-class secondary school. Girls showing promise are assisted on leaving to proceed with their education, and a large number are receiving special grants for their further education at the Universities and other training centres.

The "Antients," whose energetic organization I have already discussed, were not long behind the premier Grand Lodge in attempting to provide for the children of Freemasons.

As the "Moderns" had devoted their efforts to the daughters, the "Antients" turned their attention to the sons of deceased or indigent Freemasons. The

Duke of Atholl, Grand Master, gave the proposal his patronage, and from the beginning the founders were so assured of financial support that the original number of six children was augmented to twelve three months later. In 1810, the number was raised to fifty in honour of the Jubilee of George III.

The chief credit of founding the Institution for Boys belongs to Brother William Burwood and the members of the United Mariners' Lodge.

The "Antients" were not allowed to have it all their own way, and Sir Francis Columbine Daniel founded in 1808, under the auspices of the Royal Naval Lodge—warranted by the "Modern" Grand Lodge—a Charity almost identical in character with the Atholl foundation.

Both institutions flourished, and in 1817 they were amalgamated.

The Charity under both of the rival Grand Lodges took the form of grants to enable boys to be clothed, maintained, and educated at home.

It was not till 1852 that a Building Fund was inaugurated and the idea of founding a School first mooted.

In 1857 Lordship House, Wood Green, Tottenham, was acquired and the School came into being.

Steady progress was made, and by 1896 it was decided to move out to Bushey in Hertfordshire, where a fine site was secured in open surroundings. The new buildings were first occupied in January 1903, and accommodated four hundred boys. This number has always been maintained, and extensions have been added to accommodate a further four hundred in a Junior School.

In addition to the boys in the School, provision has been made for continuing the original scheme of the Institution and providing education for younger boys near their homes, and for educating lads for

whom accommodation is not available at Bushey at approved educational establishments.

We have, for example, boys at the City of London Freemen's School at Ashstead who are entered as boarders at the expense of the Royal Masonic Institution for Boys.

Boys are admitted to Bushey at the age of eight and maintained, clothed and educated up to the age of sixteen.

Deserving boys are retained beyond the age of sixteen for higher education.

Indeed, it is quite a misnomer to regard either of the Royal Masonic Schools as charities. They are both high-class public schools, and the girls and boys who graduate from them are fitted as far as their upbringing is concerned, to take their place in any walk of life for which their talents qualify them.

In view of the fact that the relief of aged and indigent members loomed so large in the life of the old craft guilds and was a feature of Grand Lodge from the start, it is somewhat surprising that organized provision for the poor and distressed Freemasons and their widows did not come into being until long after the other charitable institutions.

It was not till 1831 that the idea was first mooted, and a real start was not made till four years later when that remarkable personality, Dr. R. J. Crucefix, started in the *Freemasons' Quarterly Review* a plan for an Asylum for aged and decayed Freemasons.

A committee was formed, officers were appointed, rules drawn up and subscriptions invited from the public as well as from members of the Order, and then the Grand Master was approached with regard to according the scheme his patronage; but the proposal unfortunately seemed to infer that it was His Royal Highness' name, and not necessarily his counsel and advice, that was wanted.

Now the Duke of Sussex, who was Grand Master at the time, was not unnaturally upset by this procedure and promptly opposed the scheme.

The upshot of this unfortunate affair was that for a period there were two rival organizations, the Asylum and a Royal Masonic Benevolent Annuity Fund, inaugurated by Grand Lodge in 1842.

A union of the two bodies was happily effected in 1850 under the title of the Royal Masonic Benevolent Institution.

A Petitioner for the benefit of this body, except under special circumstances, must have reached the age of sixty, have been a subscribing member of a Lodge under the English Constitution for not less than 15 years and in receipt of an income not exceeding £55 per annum from all sources.

A Widow is not eligible, except under special circumstances, until she has attained the age of sixty. Her last husband must have either been a subscribing member of a lodge under the English Constitution for not less than ten years, unless, having been himself an Annuitant, his petition had been accepted by the Committee of Management before the expiration of that period; or he must have been a subscribing member of an English Lodge for not less than five years and continued as such to the time of his death. A Widow must have been married to her last husband for at least five years before his death, and, if the widow of an Annuitant, their marriage must have taken place at least five years before the presentation of her husband's petition. Her income must not exceed £55 per annum from all sources.

The annuity is now £68 to a married Brother, £64 to an unmarried Brother or Widower, and £56 to a Widow or a Spinster Daughter of a deceased annuitant.

This Institution has proved an unqualified success. Besides the thirty-two "Old People" who are in

residence at Croydon, there are to-day one thousand six hundred brethren and widows in England who are in receipt of annuities or pensions.

The administration of this Institution further provides that Annuitants are not labelled as such ; they do not receive charity but pensions, and as far as outside knowledge is concerned they might be Civil List Pensions for honourable conduct. The precautions in the distribution of these pensions differ in no way from those in the case of a general officer receiving his retired pay.

So the Freemason pays his subscription to the Benevolent Institution with a cheerful willingness, and not with the sense of duty that generally accompanies his poor-rate.

Indeed, these great Institutions make a very special appeal to all Masonic bodies, and amongst the subscribers are not only Craft Lodges but the governing bodies and many Chapters of the Ancient and Accepted Rite and other degrees.

During the War, the Freemasons founded two War Hospitals, one at Fulham Road, and the other at the Bishop of London's Palace. The former was retained as a Hospital and Nursing Home for Freemasons and has recently been transferred to splendid new buildings at Ravenscourt Park, which were opened in July 1933 with stately ceremonial by the King, who is Grand Patron of all the great Masonic Charities.

His Majesty has been pleased to accede to a request that the hospital should be called the Royal Masonic Hospital.

In connection with the Hospital there is a Samaritan Fund to defray the small fees required in cases of real necessity.

The establishment of this institution is a great achievement, but it should be remembered that it only brings the Order in England into line with our brethren in the United States who have had Masonic

Hospitals in most of the States for many years past.

The support which the brethren give to these great foundations has increased steadily of recent years. Prior to the War, it was sometimes not easy to get a boy or girl into one of the Masonic schools or to get some relief in the way of a pension for a brother who had fallen by the way.

Since the War, the amount subscribed to the Festivals of the three great Charities has been about a quarter of a million each year, so that there have been ample funds available for the education of orphans of deserving Freemasons, and all real cases of distress amongst members of the Fraternity and urgent cases of illness can now be dealt with.

In addition to these great "Charities," the Grand Lodge of England possesses what is called the Fund of Benevolence which is administered by a Board. The income of this Fund amounts to about £50,000 a year, and out of this, besides casual relief, the Board makes grants to various petitioners and to the "Old People," leaving a handsome surplus.

But this is not all.

The maintenance of its great charities and the relief of temporary distress amongst Freemasons and their families is but one feature of the charitable work of this great Fraternity.

The charity of the Freemasons extends far beyond the limits of their own Brotherhood and embraces the assistance of distress in every community and in every clime.

For more than a century we find the Grand Lodge of England contributing to public funds organized for the relief of suffering in national disasters of every kind.

In 1825, it was the sufferers from floods in Hanover who were helped ; in subsequent years those who had the misfortune to be in earthquakes in Peru, Zante, India and Jamaica.

Troubles nearer home, the distress in the Lancashire Cotton districts in 1863, in Ireland in 1880, and only in 1928 the Lord Mayor's Miners' Relief Fund, received generous support.

Medical interests have made a strong appeal to the Board of Benevolence, and hospitals, including Guy's and Charing Cross, have been helped as far back as 1870. At the very dawn of Red Cross work the Freemasons gave generous aid to the National Society for Aid of Sick and Wounded in War.

Similar help was continued to the British Red Cross Society in 1914.

I have recorded elsewhere the work of American Freemasons during the dark days of the War.

Their English brethren were equally active.

I have already enumerated the great hospitals they organized, but there was hardly a facet of war benevolence which did not meet with generous help from the Craft.

Amongst the organizations helped were the Prince of Wales' National Relief Fund, the Belgian Relief Fund, Princess Mary's Sailors' and Soldiers' Christmas Fund, the Fund for the Wives and Families of French Soldiers, King George's Fund for Sailors, and the King's Fund for Disabled Sailors, Soldiers and Airmen.

Enough has been said to show that the Fraternity educates the children of poorer brethren and not only relieves temporary financial embarrassment of deserving members, but provides both Freemasons themselves and their widows with homes or pensions when they are no longer able to earn for themselves.

Nor is this all, for the Freemasons are ever ready to help not only their brethren but all people in every part of the globe who are in trouble or distress.

It has been claimed, not without justice, that when anyone is said to be a Freemason, the world

may know that he is one to whom the Burdened Heart may pour forth its Sorrow, to whom the Distressed may prefer their Suit, whose hand is guided by Justice, and whose Heart is expanded by Benevolence.

CHAPTER XXV

SONG AND STORY

" When I was a King and a Mason—
A master proved and skilled,
I cleared me ground for a palace
Such as a King should build.
I decreed and cut down to my levels,
Presently, under the silt,
I came on the wreck of a palace
Such as a King had built ! " KIPLING.

" The singing masons building roofs of gold."

Henry V, Act 1, s. 2.

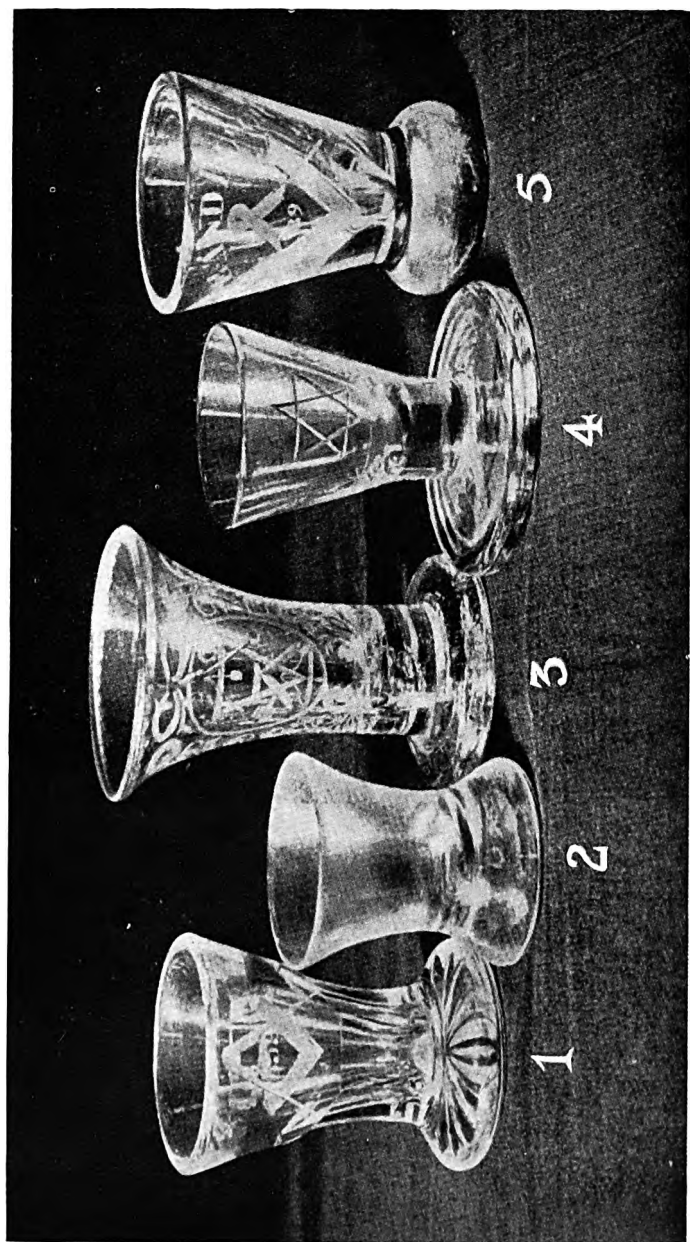
MOST Masonic writers provide somewhat stodgy fare for their readers. They convey the impression that our former brethren were rather dull dogs immersed in the development of a body of operatives into an esoteric society.

As a matter of fact, our ancestors in the olden lodges were a convivial crew. The rafters often rang with laughter, re-echoed to loyal toasts, or resounded with the choruses of rollicking and patriotic songs.

Refreshment played no inconsiderable part in the Lodge business, and the drinking of healths took place even in Grand Lodge; for instance in 1721, when John, Duke of Montagu, was proposed as the first Noble Grand Master he was saluted as Grand Master Elect and his health was drunk in due form.

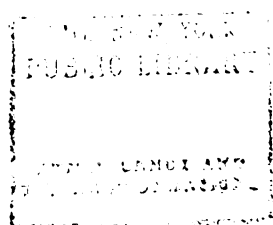
Indeed, one of the services of Desaguliers to the early brethren was the "re-introduction" of the old Masonic Toasts.

The drinking of healths was normally carried out in ale, which was usually paid for from Lodge funds.



MASONIC FIRING GLASSES

1. Glass with star ornamented base and "659" engraved on one side surrounded by the square and compasses.
2. Glass of a very old shape, unadorned and not engraved.
3. This glass is 4 ins. in height. A wreath of floral decorations surrounds the circle enclosing several ordinary Masonic emblems.
4. Old glass with a very large foot. On one side "21" is roughly engraved and opposite a double interlaced triangle.
5. Cornish glass with the name of the Lodge, "Love and Honour," engraved on it and "89" within the square and compasses.



Wine and punch were also drunk, but often the consumer had to pay for what he had.

When the glass was drained, it had to be struck loudly on the table to denote applause and to signify that it was empty. This practice necessitated the provision of glasses with special thick bottoms to stand the strain. These were called "Firing" or "Charging Glasses" and were usually inscribed with the name and number of the Lodge.

Many of the older lodges preserve with pride specimens of these old glasses, notably my old Lodge Charity, No. 563, at Amballa, India.

The glasses were hidden in a well in the Lodge compound by the Tyler of the Lodge during the Mutiny troubles, and proudly restored to the Lodge when the storm passed.

The Tyler was a high-cast Hindu, and his grandson, who has already been mentioned, occupied the same position in the Lodge during my time.

"Constables," or mugs, holding a quart were used by the Master and Wardens on great occasions and decanters with round bottoms are still preserved. These containers had to be passed from hand to hand till they were empty, and indicate that teetotal methods were not much in favour with our old brethren!

Music plays a part in the formal lodge ceremonies of to-day, but in the eighteenth century our brethren were still "the singing masons" of Shakespeare's day—my own Lodge, No. 4, seems after supper to have resolved itself into a glee club, and sung glees and madrigals, many volumes of which are still in the possession of the Lodge. Many celebrated musicians became honorary members of the lodge, paying no fees, even for initiation, and of course no subscriptions. Besides singing after supper, these musical members also sang during the Lodge ceremonies.

It is difficult to determine when this custom lapsed, but it was certainly observed in 1829

when an independent fund to support it was formed.

According to the minutes, musical brethren were attending in 1848, but there is no entry of them in following years.

Some of the glees and madrigals would hardly meet with approval nowadays, and indeed there is little doubt that the care-free atmosphere of fraternal equality did much to promote the popularity of Freemasonry in the days of the Coffee Houses, and indeed much later.

A musical programme arranged by the Brother Organist is still a feature of most installation banquets, the performers being usually talented professionals.

In India we kept up this idea, but the music was always provided by the brethren themselves. In 1901, at my first installation banquet as Master of Lodge Triune Brotherhood in the Simla Hills, that distinguished soldier, Colonel William Graydon Carter, C.M.G., who was one of my initiates, composed and sang two encore verses of *The Monks of Old* which it may be interesting to recall :

“ Then a song we will raise, in honour and praise
 Of our new elected chief,
 Like the Abbott of Old—he is genuine gold—
 And for loyalty—love—relief—
 His zeal doth show that his heart doth glow,
 To mitigate pain and grief.
 Then we'll sing hurrah !
 Then we'll shout hurrah !
 For Blackham, our worthy new chief.

Now Black him who can, not a worthier man
 Could scarce be found elsewhere,
 And it's certainly true that he's staunch true blue,
 As his apron doth declare.
 Having nailed us fast to the ' Triune ' mast,
 As a brotherhood strong and true—
 Let us drink, ha ! ha !
 Let us drain, ha ! ha !
 To Blackham, our master in Blue.”

Many writers have introduced Masonic references in their books.

Indeed it has been well said that if the history of a country were lost, it could be re-written from its contemporary literature and art, as it is impossible for the writer to keep out of his books, or the painter out of his pictures, references to the mode of life going on around him or her, and the things in which the author or the artist is specially interested.

I can bear this out from my own experience, as references to Freemasonry have, quite unintentionally, crept into every book I have written.

More than a hundred years ago, a Worshipful Master of the Bard of Avon Lodge quoted several passages from the plays of Shakespeare which have not only a Masonic bearing, but indicate that the great dramatist may have had some special Masonic knowledge.

Since then some writers have gone so far as to insist that Shakespeare must have been a Freemason, largely on the strength of numerous references, to some of which I will now refer. The most familiar is perhaps the oft-quoted line in *Love's Labour Lost* where Armado says to Jaquenta: "I will visit thee at the Lodge." It is hardly likely, however, that a Freemasons' Lodge was referred to, as women were not admitted in those days any more than they are now, and besides Armado had other intentions in visiting the lodge than the study of the liberal arts and sciences.

In precisely the same category is the passage in *Titus Andronicus* where Saturninus, referring to his brother Bassianus, says: "He and his lady are both at the lodge." But there are other references to lodges which are not open to an objection of this nature; for example: "The lodge in a warren," alluded to by Benedick in *Much Ado About Nothing*. Again, in *The Merry Wives of*

Windsor, Justice Shallow accuses Sir John Falstaff thus :

“ Knight, you have beaten my men, killed my deer, and broke open my lodge.”

and in the same play, when Mistress Quickly issues her directions :

“ The several chairs of order look you scour,”

it is by no means an unfair interpretation that she meant the chairs of the Master and Wardens of the Lodge, which, peradventure might have been holden at the sign of “ The Garter ” !

In *The Taming of the Shrew* we find Biondello making use of the expression, “ My old *Worshipful Master*,” and scattered through other plays are allusions to “ Worthy Masters,” “ Potent Masters ” and “ Good Masters,” whilst Past Masters might well have been referred to in the term “ Elder Masters of known honour.”

The reference to “ Wardens Pies ” in *The Winter's Tale* has been quoted as suggestive of Shakespeare's acquaintance with the Junior Warden in his capacity as virtual steward of the lodge.

Some have claimed that the poet had some acquaintance with the Royal Arch, based on the allusions to those “ who play the Scribe ” in *Titus Andronicus* and the reference to “ A Sojourner ” in *Pericles*.

In *Timon of Athens* a passage seems to refer to Inner Guards :

“ Employed to guard sure their Master ”

whilst in *Othello*, Montano may well have referred to a Tyler when he says :

“ Guard the door without.”

What Master of a lodge has not been pleased when he has heard quoted the passage from *Coriolanus* :

“ You have made good work, you and your apron men.”

Indeed this line has inspired the title of this book !

There is another reference which might be appropriate to the Craft, in the same play :

“ You have made fair hands, you and your crafts.”

Shakespeare has many references to aprons.

Besides the passage in *Coriolanus*, it has been suggested that a Master could not put a more pertinent question to a negligent Junior Warden than the enquiry in *Julius Cæsar* :

“ Where is thy leather apron and thy rule ? ”

We gather that the Craft had not attracted noble patrons in Shakespeare's time, as in *Henry VI* we are told :

“ The nobility think scorn to go in leather aprons.”

But the future glories of the apron are anticipated in *Measure for Measure*.

“ Lambskins, too, to signify that Craft
Being richer than innocence stands
For the facing.”

Masonic emblems are often referred to by the Bard of Avon. Turn to *Antony and Cleopatra*. What can be finer, clearer or more in harmony with Masonic interpretation than Antony's reply to Octavia :

“ I have not kept my square ; but that to come
Shall all be done by rule.”

In the same play we learn how the Brethren should dwell together in unity :

“ Should square between themselves,
And cement their divisions.”

Again, in *The Winter's Tale*, Leontes uses the square in the same sense when he declares :

" I have ever squared me to thy counsel."

In *King John* occur the following remarkable lines :

" And whisper one another in the ear
And he that speaks doth grasp the hearer's wrist ! "

Like the writer in the *Welshman*, whose article was reprinted in the *Masonic Magazine* in 1881 and again in *The Freemason* in 1929, I am satisfied to quote this passage without comment or remark.

The reader is referred to this interesting paper for further references which can be readily applied to the Craft.

If we wished to express the aim of the Masonic lodge, could it be framed in better words than those of Agrippa in *Antony and Cleopatra* :

" To hold you in perpetual amity,
To make you brothers and to knit your hearts
With an unspilling knot."

Shakespeare may not have been a Freemason, but he was certainly possessed of the true Masonic spirit.

In the days of the Merry Monarch, Masonry was in its transition stage, and the old craft guildsmen were becoming speculative philosophers, but the public knew that they had their signs and pass-words, as we find Andrew Marvell, the poet and politician, introducing a reference to the fraternity in his principal prose work, *The Rehearsal Transposed*, which was published in 1672. He speaks of persons who as " those that have the Masons' word secretly discern one another."

This phrase clearly indicates that it was common knowledge that Masons possessed some secret means of recognizing one another.

The next great writer was Richard Steele who,

in the *Tatler* on 9th June, 1709, mentions a set of people who "have their Signs and Tokons like Free-Masons" and again, on the 2nd May, 1710, remarks of certain "Idle Fellows," "that one who did not know the true cause of their sudden familiarity, would think that they had some secret intimation of each other like the Free-Masons." It seems likely that the compilers of the ritual were influenced by classical writers, such as Bacon, and in the pages of the *Spectator* in 1712 appeared an essay by Addison, "On the Glory of Heaven," which may well have inspired the thoughtful men who were compiling a ritual for esoteric Masonry. Addison says, "As in Solomon's Temple there was the Sanctum Sanctorum, in which a visible glory appeared among the figures of the cherubims, and into which no one but the high-priest himself was permitted to enter after having made an atonement for the sins of the people; so if we consider the whole creation as one great temple, there is in it this Holy of Holies into which the High Priest of our salvation entered. With how much skill must the Throne of God be erected, with what glorious designs is that habitation beautified, which is contrived and built by Him who inspired Hiram with wisdom! How great must be the majesty of that place, where the whole art of creation has been employed, and where God has chosen to show himself in the most magnificent manner! What must be the architecture of infinite power under the direction of infinite wisdom?"

About the same period, Lord Halifax, referring to some political matter of his day, writes: "The lawyers, like the Freemasons, may be supposed to take an oath not to tell the secret."

It is a curious fact that neither Dr. Johnson nor any of the members of his famous literary club were associated with the Order, as one can imagine Goldsmith rejoicing in the meetings of the lodges of his time. He does refer in *The Bee* to a meeting of "a

club of choice spirits," but it is far fetched to associate this reference with our Society.

I have placed at the head of Chapter I two lines of the Masonic Hymn which was published in a collection of Ancient Poems by the Percy Society, and declared to be a very ancient production.

The first laureate of the Craft was Matthew Birkhead, a well-known actor and Master of a Lodge.

He wrote "The Entered Apprentice's Song" which is still a favourite at Masonic dinners.

The song first appeared in *Read's Weekly Journal* in 1722, and was reprinted in Anderson's *First Book of Constitutions*, where it is set to music, "to be sung when all grave business is over, and with the Master's leave." I quote the first two verses :

Come let us prepare,
We Brothers that are
Met together on merry occasion ;
Let's drink, laugh and sing,
Our wine has a spring—
'Tis a health to an accepted Mason.

The world is in pain
Our secrets to gain,
And still let them wander and gaze on ;
They ne'er can divine
The word or the sign
Of a free and an accepted Mason."

Birkhead died in 1723 before his song appeared in Anderson's famous work.

He seems to have been responsible for a play called *Love in a Forest*, which was dedicated to "The Worshipful and Ancient Society of Freemasons." In addition to the Entered Apprentice's Song, Anderson gave several others, including The Fellow Craft's Song which was attributed to Charles Delafaye. Another early Masonic poem appeared in 1723 called *The Freemasons ; an Hudibrastic Poem*. I have placed a quotation from this effusion at the head of Chapter II. The author, who described

himself as a Freemason, professed to discover faithfully and make known the laws, ordinances, signs, works and messages of the Craft so long kept secret.

“ All secrets, till they once are known,
Are wonderful all men must own ;
But when found out we cease to wonder,
'Tis equal then to wind and thunder.”

When Masonic lodges became the resort of well-known men of fashion, who were so injudicious as to parade the town wearing their aprons, it is not surprising that Masonry became the butt of the wits of the period.

This was to be expected, but it was followed by some so-called exposures which contained somewhat vitriolic attacks on the pretensions of the Society.

One of these precious productions, published at the modest price of sixpence in 1726, bore the lengthy title, “ The Freemasons’ Accusation and Defence, in six genuine letters between a gentleman in the country and his son and student in the Temple, wherein the whole affair of Masonry is fairly debated, and all the arguments for and against the Fraternity are curiously and impartially handled.”

The prose efforts were followed by an attack in verse by an anonymous writer entitled, *An Ode to the Grand Khaibar*.

This poem ridicules the claims to antiquity of the fraternity in such verses as the following :

“ Wherever buildings Masons found,
To praise their art they picked occasion,
Hence Cain was for the craft renowned,
And mighty Nimrod was a Mason.
With empty names of Kings and Lords
The mystic lodge may soothe the fancy ;
Words without meaning it affords,
And signs without significancy.
One only thing they plainly tell,
In prose and verse on this occasion ;
A mole-hill to a mount to swell,
Is the true sign of a Freemason.”

The poet Gray had the growing rage for Freemasons in his mind when he wrote to Horace Walpole, saying, "I reckon next week we shall hear you are a Freemason."

Alexander Pope was a Freemason, and in his *Dunciad* refers to the Society and to curious Fraternities, the Gregorians and Gormogons, which had a great vogue at the period.

"Some deep Freemasons join the silent race,
Worthy to fill Pythagoras's place ;
Some botanists, or florists, at the least,
Or issue members of an annual feast,
Nor pass'd the meanest unregarded, one
Rose a Gregorian, one a Gormogon."

The Society must have been well known to Henry Fielding and to Laurence Sterne and to their readers.

In both the *History of Tom Jones*, published in 1749, and *Tristram Shandy*, which appeared in 1760, the word Freemasons is used in the conversation of the characters in these immortal yarns.

Tobias Smollett introduces a reference to the Craft in his *Travels through France and Italy*, published in 1765.

He is describing a procession of religious confraternities which he saw at Nice at Eastertide, and says :

"The confraires are fraternities of devotees, who enlist themselves under the banners of particular saints. On days of procession they appear in a body dressed as penitents and masked, and distinguished by crosses on their habits. There is scarce an individual, whether noble or plebeian, who does not belong to one of these associations, which may be compared to the Freemasons, Gregorians and Antigallicans of England."

Fond though they have always been of conviviality, the taste for Masonic sermons seems to have originated quite early, as, in 1772, the great John Wesley

tells us that he had preached in "the Masons' Lodge." Charles Dibdin, whose place in English letters is due to his sea songs such as *Blow High, Blow Low*, and *Tom Bowling*, wrote a so-called pantomime called *Harlequin Freemason*, which was produced at Drury Lane in 1780. The production was really a pageant introducing all the historical characters referred to in the *First Book of Constitutions* commencing with Enoch and Nimrod, and ending with Sir Christopher Wren, Knights Templar and modern Masons.

The pageant was evidently a great success as it was revived on several occasions after its first run, and was actually adopted for the Lord Mayor's Show on November 9th, 1781.

That convivial soul, Robert Burns, could hardly escape being a Mason, and was "made" in July, 1781, in Lodge St. James at Tarbolton.

This was during the breakaway of Mother Kilwinning from the Grand Lodge of Scotland, and Burns' Mother Lodge was one of those which had received its charter from Kilwinning.

Freemasonry appealed strongly to the romantic temperament of the poet, and love for the institution shines from his pages. Indeed Burns has been styled the Poet Laureate of the Craft, and his numerous references to the Fraternity have made his memory dear not only to his countrymen but to all who share his affection for both the mystical and the social side of the Order.

As St. John's Day was approaching in 1786, Burns wrote an invitation in verse to a brother Mason, Dr. Mackenzie, the surgeon at Mauchline, to attend St. James' Lodge, at Tarbolton. The poem runs :

" Friday first's the day appointed
By our Right Worshipful anointed,
To hold our grand procession ;
To get a blade of Johnnies morals
And taste a swatch of Manson's barrels,

I' the way of our profession.
 Our Master and the Brotherhood
 Wad a' be glad to see you,
 For me, I would be mare than proud
 To share the mercies wi' you."

It may help the reader to know that the Masons in those days, like the Irish Orangemen of to-day, were fond of wearing their regalia in processions, and that the poet's Lodge was held in a little back room of a tavern kept by one Manson.

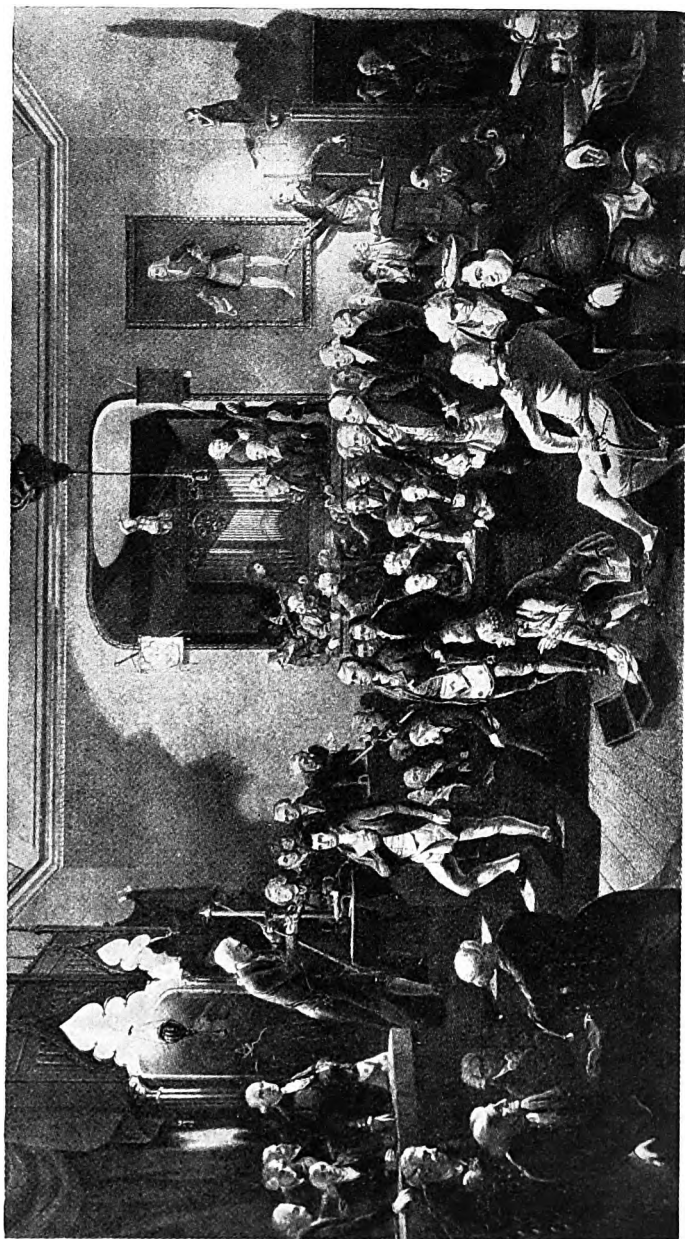
He may have been as he described himself "a-rhyming Mason-making rattling aimless, idle fellow," but he produced some of the most touching verses in the English language and his works are studied by Indian Masons as earnestly as they are in Scotland.

I well remember a Parsi brother who could quote Burns by the yard and who was, I think, the first to draw my attention to Burns' famous farewell to his Lodge :

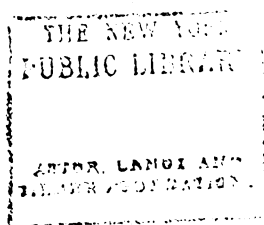
" Adieu ! a heart-warm fond adieu !
 Dear Brothers of the Mystic Tie !
 Ye favoured, ye enlightened few,
 Companions of my social joy !
 Tho' I to foreign lands must hie,
 Pursuing Fortune's slidd'ry ba',
 With melting heart and brimful eye,
 I'll mind you still, tho' far awa.

Oft have I met your social band,
 And spent the cheerful, festive night ;
 Oft, honour'd with supreme command,
 Presided o'er the sons of light ;
 And by that hieroglyphic bright,
 Which none but craftsmen ever saw !
 Strong mem'ry on my heart shall write
 Those happy scenes when far awa.

May freedom, harmony, and love,
 Unite you in the grand design,
 Beneath th' omniscient eye above,
 The glorious architect divine !



THE INAUGURATION OF ROBERT BURNS AS POET LAUREATE
CANONGATE KILWINNING LODGE NO. 2, 1787



That you may keep th' unerring line,
Still rising by the plummet's law,
Till order bright completely shine,
Shall be my pray'r when far awa.

And you, farewell ! whose merits claim,
Justly, that highest badge to wear !
Heav'n bless your honour'd, noble name,
To Masonry and Scotia dear !
A last request permit me here,
When yearly ye assemble a',
One round, I ask it with a tear,
To him, the Bard that's far awa."

A very different type of man of letters from poor Bobbie Burns, Sir Walter Scott, was initiated in 1801 in the Lodge of Edinburgh St. David. He founded one of his finest novels, *Anne of Geierstein*, on the records of a secret society, and drew on his Masonic knowledge in picturing the various ceremonies, especially the scene when the solemn oath of secrecy is administered to the initiate.

He even makes a specific reference to the Fraternity as he says :

"everything about the institution, its proceedings, and its officers, were preserved in as much obscurity as is now practised in Freemasonry."

Crabbe in his poem, *The Borough*, which came out in 1810, refers, like Pope more than three-quarters of a century previously, to the *Gregorians*, a Protestant Society, then at its last gasp. Needless to say the Gregorians were not really "a kind of Masons."

"Griggs and Gregorians here their meetings hold,
Convivial sects, and bucks alert and bold ;
A kind of Masons, but without their sign,
The bonds of Union—pleasure, song and wine."

Punch has not failed to be interested in the Craft, the earliest references being found in Douglas

Jerrold's "Mrs. Caudle's Curtain Lectures" which appeared in 1846.

Poor Caudle was made a Mason, and when he returns, his termagant spouse asks, "Do you suppose I'd ever suffered you to go and be made a Mason if I didn't suppose I was to know the secrets?" "Not," she continues, "that it's anything to know I dare say; and that's why I'm determined to know it."

Coming down to our own time, we find that Kipling's writings fairly bristle with references to Freemasonry. Sometimes his allusions are casual. One of his poems, "The Men that fought at Minden," has the sub-title "In the Lodge of Instruction." "The Widow at Windsor" has the chorus:

"Then 'ere's to the Lodge o' the Widow,
From the Poles to the Tropics it runs—
To the Lodge that we tile with the rank an' the file,
An' open in form with the guns."

Indeed this poem ends with the Tyler's toast in verse.

In a story, "The Dog Hervey," there is this incident:

"A tremor shook him, and he put his hand on my knee, and whispered with great meaning: 'I'll letter or halve it with you. There! You begin.'"

Kipling found an American Mason in a Boer Prisoners of War Camp, but amongst his older prose writings his references to the Grand Lodge and Clearance Certificates of Kim's father are perhaps the best known.

He has made everyone in this country familiar with the name by which the Masonic Lodge buildings, which are to be found in all parts of India, are known

to the rank and file of the Indian people. The term is the *Jadhu Ghar*—the House of Spells or Magic.

It will be remembered that Kipling says :

“ If Kim’s father’s woman had sent Kim up to the local Jadoo-Ghar with those papers, he would, of course, have been taken over by the Provincial Lodge, and sent to the Masonic Orphanage in the Hills : but what she had heard of magic she distrusted. Kim, too, held views of his own.”

The best known of Kipling’s Masonic stories is *The Man who would be King*. His hero who turns up maimed, disfigured and nearly demented, tells an amazing story of exploits amongst one of the tribes on the Afghan border. He tells us that his fellow adventurer discovered that the Chiefs and Priests of the tribe could work a Fellow Craft Lodge, to use his own words :

“ in a way that’s very like ours, and they’ve cut the marks on the rocks, but they don’t know the Third Degree, and they’ve come to find out. It’s Gord’s Truth. I’ve known these long years that the Afghans knew up to the Fellow Craft degree, but this is a miracle. A god and a Grand Master of the Craft am I, and a Lodge in the Third Degree I will open, and we’ll raise the head priest and the Chiefs of the villages.”

Aprons were made by the priests’ families, and there is a real Kipling touch when we are told that for the master’s apron “ the blue border and marks were made of turquoise lumps on white hide, not cloth.”

Less well known, but equally striking allusions appear quite casually in “ With the Main Guard ” in *Soldiers Three*.

Mulvaney spins the yarn “ during a June night ” in one of the “ most desolate and least desirable

fortresses in India " when " the heat under the bricked archway was terrifying." One of those nights which every soldier who has served on the North-Western Frontier has experienced, when, as Mulvaney put it, sleep was " shuparfluus necessity." The Irishman talks to keep his comrades from going " off their heads " with the heat.

He tells of a great fight between his " Ould regiment " and the Black Tyrones with a reserve of Pathans in a " gut " of the hills during a Frontier " show."

The British came suddenly on the enemy and became " jammed past all movin' among the Paythans."

There was hand-to-hand fighting, " nothin' but knife and bay'net."

The " *Ould* Regiment " is led by Captain O'Neil, known to his men as " Old Crook."

" He was a Man that had his feet beneath him an' all his teeth in their sockuts."

" ' Knee to knee ! ' sings out Crook, wid a laugh whin the rush av our comin' into the gut shtopped, an' he was huggin' a hairy great Paythan, neither bein' able to do anything to the other, tho' both was wishful.

" ' Breast to breast ! ' he sez, as the Tyrone was pushin' us forward closer an' closer.

" ' An' hand over back ! ' sez a Sargint that was behin'. I saw a sword lick out past Crook's ear, an' the Paythan was tuk in the apple av his throat like a pig at Dromeen Fair.

" ' Thank ye, Brother Inner Guard,' sez Crook, cool as a cucumber widout salt. ' I wanted that room.' An' he wint forward by the thickness av a man's body, havin' turned the Paythan undher him. The man bit the heel off Crook's boot in his death-bite."

In "The Wrong Thing," which the reader will find in that delightful collection of fanciful stories, *Rewards and Fairies*, Kipling makes Dan and Una meet "a builder and decorator of King Henry VII's time," Sir Harry Dawe.

"Hal o' the Draft," as the Knight was known to the children, appears and says "being reckoned a master among Masons, and accepted as a Master Mason, I made bold to pay my brotherly respects to the builder." "Aa-um." Mr. Springett looked important. "I be a bit rusty, but I'll try ye!" He asked Hal several curious questions, and the answers must have pleased him, for he invited Hal to sit down.

Later on this visitor from the past employs an expression which is of great interest to Mark Masons when he says, "I pledge you my Mark."

But Kipling's earlier references are eclipsed in that wonderful yarn "In Interests of the Brethren," which appeared in *Debits and Credits*. It tells of a Lodge, "Faith and Works, No. 5837," which ran a Lodge of Instruction open three nights and two afternoons a week for brethren on leave, or in hospital, in London during the War.

Brother Burges, who lost his son in the War, keeps a tobacconist's shop and leads the visitor to the Lodge which is in an old garage. They enter a carefully decorated ante-room hung round with Masonic prints. "I noticed," says Brother Kipling, "Peter Gilkes and Barton Wilson, fathers of 'Emulation' working, in the place of honour; Kneller's Christopher Wren; Dunkerley, with his own Fitz-George book-plate below and the bend sinister on the Royal Arms; Hogarth's caricature of Wilkes, also his disreputable 'Night'; and a beautifully framed set of Grand Masters, from Anthony Sayer down."

This wonderful collection is due to a brother who is a famous seller of prints and casually mentions a

big Desaguliers in the Lodge room that "nearly went to Iowa."

The Lodge room is described: we are told that "From mosaicked floor to appropriate ceiling, from curtain to pillar, implements to seats, seats to lights, and little carved music-loft at one end, every detail was perfect in particular kind and general design."

Kipling gives a vivid picture of war-worn men enjoying themselves in the Lodge of Instruction.

One of the regular brethren asks a visitor if he likes it. "Do I?" he replies. "It's Heaven to me, sittin' in Lodge again. It's all comin' back now, watching their mistakes. I haven't much religion, but all I had I learnt in Lodge." Recognizing me, he flushed a little as one does when one says a thing twice over in another's hearing. "Yes, 'veiled in all'gory and illustrated in symbols"—the Fatherhood of God, an' the Brotherhood of Man; an' what more in Hell *do* you want?"

Let me add just one more quotation, which puts in words a sentiment that many have felt.

"Think what could have been done *by* Masonry, *through* Masonry, *for* all the world."

Some day lovers of Kipling must found a Lodge Faith and Works, and, I hope, Grand Lodge will give it the number 5837E.C.

The Lodge of Instruction comes in again in *The Janeites*, *A Madonna of the Trenches* and *A Friend of the Family*, but the reader must look these references up for himself.

For the benefit of my Brethren of the Mark, I have placed three verses of *Banquet Night* at the beginning of this book, as they are not so well known as they should be.

No Masonic library is complete without the works of Kipling, for, whoever may have claimed that office in the past, Kipling is the poet laureate of Freemasonry to-day.

As one who followed him as Senior Deacon in a

Mother Lodge out there, I cannot close this chapter and this book more fittingly than by the last two verses of " My New-Cut Ashlar " :

" One stone the more swings into place
In that dread Temple of Thy worth.
It is enough that, through Thy Grace,
I saw nought common on Thy Earth.

Take not that vision from my ken—
Oh whatsoe'er may spoil or speed.
Help me to need no aid from men
That I may help such men as need ! "

THE END

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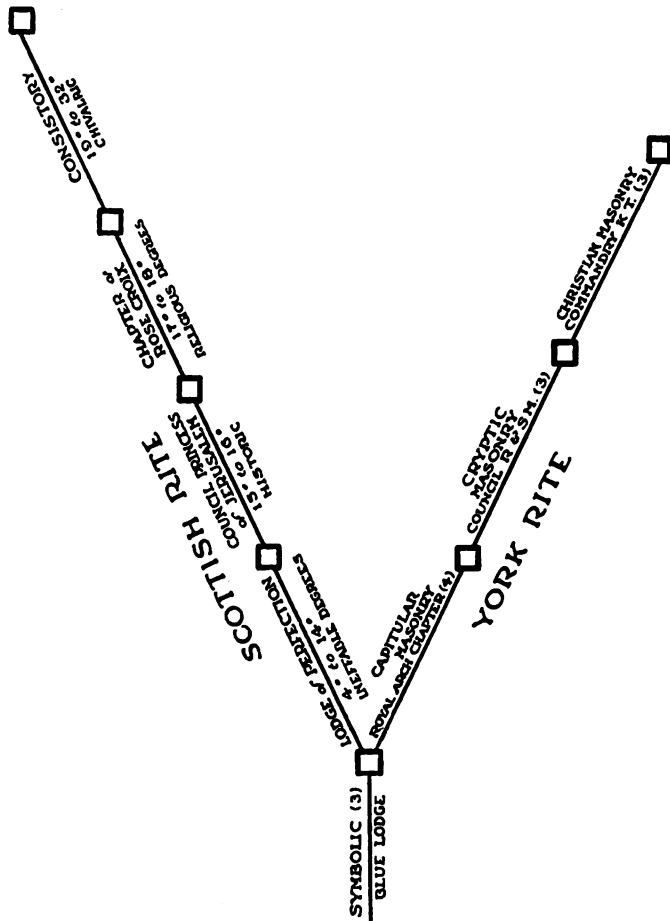
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ANCIENT ∴ ACCEPTED ∴ SCOTTISH ∴ RITE

Northern Masonic Jurisdiction U. S. A.

Steps of Masonry

The question is often asked, what is the difference between the Scottish Rite and the York Rite? A study of the diagram shows the two rites or branches of Masonry, each following the symbolic, or first three degrees. It is optional with a Master Mason if he desires to receive the higher degrees, to petition either one or both branches.



"One of the aims of the Scottish Rite Bodies in holding their Reunions or General Conventions, is to encourage a closer study of the symbolism and philosophy of Masonry. The seeker after Truth will find in the broad and comprehensive doctrines of the Rite perhaps the most complete and cosmopolitan system of philosophy that has ever impressed itself upon the world. It is not a one-man's theory or fad, but contains the best thought of the ages, along the lines of what is concealed, rather than revealed, in Ancient Craft Masonry."

If the study of Masonry along its broader and higher lines appeals to you as a Master Mason; if you are interested in the uplift of your fellow man; if you care to help in disseminating the knowledge of Truth among men, if, in short, you are desirous of engaging in the study of the true Freemasonry, you are invited to come and be one of us.

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